

# The Missionary Herald

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## A MEMORABLE ANNUAL MEETING

NEVER has the American Board held its annual meeting at a more strategic time than at Hartford, December 10-13. One theme and one impulse pervaded all sessions. The air was electric with suppressed feeling, which instantly responded as one and another speaker touched the sensitive hearts of the audience. From the sermon of Dr. Dewey, on the opening night, to the address of President Moore, on the closing morning, the pressure was upon the momentous importance of the reconstruction which is to follow the war, and the bearing of foreign missionary work thereon. "The time is at hand," said the preacher, applying his text from the Revelation. "Many of us have lamented that we could not get into the war," said Dr. Moore. "Cheer up! now comes on the war which is after the war; and we all have a chance in that."

The sense that the sacrifices of the war must not be in vain, the apprehension that the victory that has been won by arms may be lost by futile diplomacy, the conviction that only as a sound basis be laid for democracy and a true type of democracy be developed in this enfranchised world shall abiding peace be attained or a real advance in human welfare be made—all these underlying sensibilities held attention to the words of each speaker on the long three days' program.

Despite disagreeable weather, dripping skies and slippery streets, Center Church was virtually filled at every session. Audiences came and stayed; they listened, applauded, and asked for

more; and they were stirred to the heart.

THE annual reviews of the Board's situation at home and abroad were this year keyed to the same note of crisis and urgency. Secretary Patton portrayed the new era from the standpoint of the Home Department, as it bore on the securing of reënforcement of the missionary staff and the missionary treasury, in view of the unprecedented demand for men and money to re-establish and to seize the thronging opportunities of this time of break-up and of change. And Secretary Barton, leaving to the missionary speakers the reporting from their several fields, made his survey for the Foreign Department a discussion of some of the new international problems as they bear on the missionary enterprise. It was a sobering but also an exhilarating view of the present task of the American Board which was revealed in these two addresses representing the administration of its affairs.

"AREN'T the missionaries wonderful?" said one listener, a seasoned attendant of these annual meetings. "They maintain the traditions and run true to form." The twenty missionary speakers gave a good account of themselves, or rather of their lands and of the work there, for they said little of themselves. Ranged by the countries from which they came, each group gave a connected and balanced description of present-day conditions

For the War  
after the War

Surveying  
the Situation

Witnesses  
from the Field

in the land thus represented, and showed the part the missionary enterprise is taking in its struggle for a new and better order. The introduction of a half hour's quiz after each mission land had been presented, when the audience had opportunity to question one and another of the speakers concerning something that had been said, or something that had been omitted, proved a successful innovation. It added an element of freshness and spontaneity to the program, and incidentally revealed the knowledge and resourcefulness of the missionaries, who were thus called upon for prompt and definite replies to a great variety of questions. It was noticeable that almost every question put from the floor related to political and social situations in these mission lands, and the problems that they present.

WITH such pressure of subjects to be considered, and of persons to be heard and business to be done, it was not without effort that time and thought were secured for the quiet hours of devotion. Yet some of the best and most stimulating periods of the crowded sessions were the services of praise and prayer which began each morning and opened each session. The communion service of the opening night, conducted by Rev. L. N. Taylor, of Canandaigua, N. Y., was beautiful in its simplicity and strength, as was also the period of intercession set in the midst of the Friday morning session and led by Secretary Smith.

IN leading the opening devotional services at the Thursday morning session, Rev. Harry S. Miles, of New Haven, declared that the place of crisis in the world today was not in India, or China, or Japan, or Africa, or Turkey, strategic as is the opportunity now in each of these lands; the place of crisis is in America, is at the Home Base.

During his experience with the troops in France, Mr. Miles was impressed with the fact that it took five men behind the lines to keep one at the front. In the preparing of roads and means of communication and transportation, in the carrying forward of ammunition from the dumps, in the supply of rations, in the work of engineers making ready the trenches, in the multifarious service of the soldiers who were busy with the guns—far more men were engaged than on the actual fighting lines. The point of first concern was as to the provision of this support.

The application of the thought was swift and obvious. In the foreign missionary enterprise, we who are working behind the lines, who are providing the support, who are set to back up the missionary army at the front—we are the ones most to be concerned about; upon whose loyalty and sacrificial devotion the issue turns. If we fail, the campaign is lost; if we prove dependable, victory is assured.

THERE were stirring and memorable episodes here and there through the meeting: as when Mr. Hodous, of the Foochow Mission, a Bohemian by birth, presented to Dr. Clark, one of the founders of the Austria Mission, now set free in the new Czecho-Slovak Republic, the recovered flag of Bohemia, symbol of the new missionary opportunity in that land; or when Mr. Andrus, veteran of Mardin, the Board's one Arabic-speaking station in Turkey, presented to Dr. Zwemer, representing the Arabian Mission, the new flag of Arabia, which the Shereef of Mecca has adopted, and which Dr. Zwemer loyally waved over the heads of new recruits for Turkey, as they appeared later on the platform.

Another moment of intense interest was when a young Chinese bounded to his feet to utter an impromptu word for China, in the half hour allowed for questions from the floor; and

Devotional  
Hours

Some Spectacular  
Moments

The Point  
of Concern

another, when a man in the gallery, introducing himself as a lawyer from the West, broke out, as the cards were being passed for pledges for the Emergency Fund: "I am glad this case is now going to the jury. The witnesses have been called, the evidence presented, the case summed up. I had begun to be afraid the hearers, who make up the jury, were not to be given their chance. But the contribution boxes are coming around."

SPEAKING on the topic, "Experiences of the Deputation to Japan," Dr. John

Reports of  
Inspection

C. Berry presented a remarkably clear, balanced, and statesmanlike view of the conditions obtaining in Japan today, and the relation of the missionary operations there to the readjustment which that empire of the East has to make to conform to the spirit of these new times. Dr. Berry had the advantage of being able to view the present problems over against his memory of the '80's, when he was a medical missionary in Japan. The ovation which the Deputation received wherever they went in that land was due in no small degree to memories which the Japanese still cherish of that missionary service of thirty and more years ago.

Secretary Bell reported at the first session of the meeting some of the impressions gained in his recent tour of the Philippines, as the first officer of the Board to visit that latest field of its missionary work. His eager setting forth of the opening up of Mindanao to mission occupancy and the appeal made by its several races, the civilized Visayans, the feudal Moslem Moros, and the wild tribes of the hills, stirred a new and more intelligent interest in this foreign mission field in United States territory.

SELDOM has the Board been so favored in the freshness, appropriateness, and power of the several addresses brought to it by the invited speakers at its annual meeting.

A High Standard  
of Addresses

The sermon of D. Dewey sounded the right note at the opening, and sounded it strongly and well. Dr. Day, as moderator of the National Council, stressed with great felicity the denominational obligation, by the heritage that is ours, to leadership in the forward movement for which the times are calling. Dr. F. E. Clark, by his presence as well as his words, emphasized the contribution which Christian Endeavor has made and is still making to foreign missionary advance. Dr. Zwemer's flaming enthusiasm never glowed more effectively than in his portrayal of Christianity's opportunity in the Near East, where Islam's Ottoman Empire has been signally defeated. And many felt that President Moore's impassioned plea for a missionary uprising that should insure the reaping of the full fruits of the war, clinched the total impression of these days of meeting in a way never to be forgotten.

THERE has to be some business done at an annual meeting, though every one grudges the time that is taken from viewing the work to caring for the machinery. Through the efficiency of the Business Committee and the harmony of the meeting, the necessary business was promptly cared for mainly at the beginning and close of the sessions. On the Thursday afternoon, as usual, was held the formal business session, with elections and reports of committees. At that time, Mr. Frank B. Towne, of Holyoke, Mass., was chosen a member of the Prudential Committee, in place of Mr. Arthur Perry, of Boston, the loved and honored chairman of the Committee, who had served three full terms of three years each, and was ineligible for reelection. Mr. Samuel Woolverton, of New York, was elected auditor, in place of Mr. W. B. Plunkett, of Adams, Mass., who died October 25, 1917. Miss Hester T. Babson, of Cambridge, Mass., was elected Assistant Treasurer, a new office created at this

Business Hours

meeting, to which Miss Babson was naturally advanced from her long and efficient service as Treasurer's assistant. The other officers, both general and executive, were reelected.

AN unexpected feature of the business session was the starting of an "Emergency Fund" of \$200,000, to pay off the deficit of \$26,000 and to provide \$75,000 for the urgent needs of the Woman's Boards, and \$100,000 for similar pressing necessities upon the American Board's treasury. Secretary Patton had proposed and urged such a fund in his report for the Prudential Committee and the Home Department. The special committee to which the report was referred endorsed the plan, and, upon a favorable vote by the meeting, Mr. Frank D. Kimball, of Chicago, chairman of the committee, crowned an earnest plea for the fund and for its immediate undertaking by pledging \$2,000 for it, \$1,000 for himself and \$1,000 for his friend and long-time associate in attendance upon American Board meetings, Mr. E. H. Pitkin. Other pledges quickly followed, till \$26,600 was secured, a little more than providing for the year's deficit. At the evening session following, this sum was increased to about \$33,000. So the "Emergency Fund" was started. Plans are being formed for forwarding it in cities East and West, and it is hoped that by the early spring the whole amount will be raised; this, of course, in addition to regular gifts to the Board's treasury.

A GROWING feature of the Board's annual meeting are the exhibits, illustrated lectures, and performances of one sort and another that are carried on as side issues. Never were they

better housed than in the church house at Hartford. There was room enough, and well-adapted room, for all these displays: an assembly hall for the stereopticon lectures; a stage on which to present the clever demonstration of African life arranged by Dr. and Mrs. McCord, with the help of a group of students from the Kennedy School of Missions; tables and cases to hold the African curios; beside the usual rest rooms, correspondence and committee rooms, and the space for exhibiting literature, enlarged photographs of mission scenes, the flags of our mission lands, and the novel stereomograph, which steadily and automatically ground out its reflection of lantern slides.

HARTFORD is a Congregational stronghold; it is also a missionary center.

The Local Arrangements The Theological Seminary, Kennedy School of Missions, and School of Religious Pedagogy have developed the native hospitality of the town in the direction of things religious. Certainly nowhere has the American Board been more generously received, more comfortably entertained, or more intelligently provided for than at this Hartford meeting. The Center Church was a stately and historic gathering place, stimulating to every memory and every hope of the time; the church house amply met the needs for all the allied activities and displays which accompany an annual meeting. The Committee of Arrangements, with Dr. Potter at its head, was indefatigable in looking after things. All went like clockwork, so that the casual observer might have thought the machinery ran itself. Such as know better are grateful to those who toiled, for the most part in silence, that some might speak and more might listen.

SEC. EDWARD LINCOLN SMITH is home again, after his swift visit to Peking in the interest of the new Union University. He comes back

Back from China

full of enthusiasm, not only for that institution and its outlook in China's metropolis, but for the missionary opportunity in China today. It is a tremendous responsibility that the Christian Church faces in such an opportunity: a sobering test of whether it will rise to meet the call, as this nation rose to meet the call of the war; or whether it will dawdle along, without seriously undertaking its chance. China cannot be won by nickels and nice sentiments. It will take money, toil, and life; a tremendous task, but worth it.

THE strain of the war has at last wrought fierce distress in India.

A Cry of Want  
from India

Prices have increased, food supplies have diminished, till those who were living close to the margin are slowly famishing. Having too little to eat before, they are now reduced to half as much. When the influenza epidemic came on to close down public works and to throw out of employment those whose living depended on their daily wage, the situation became desperate.

The result is pitiful to face. Especially are the hearts of the missionaries wrung for the Indian preachers, evangelists, teachers: their fellow-workers and friends, who have stood faithfully to their tasks on meager salaries which have slowly become less and less adequate. The salaries of none of them now constitute a living wage; their families are underfed; they face want, sickness, and death, or else the necessity of seeking some other employment if it can be found. The Marathi Mission has sent to the Board an urgent cable dispatch asking for relief contributions from American Congregationalists. A statement prepared by Rev. Alden H. Clark, to whom the situation is most real and vivid, has been printed in *The Congregation-*

*alist*. Gifts sent to Frank H. Wiggin, Treasurer, marked for the purpose, will be gratefully and promptly forwarded.

THE American Board's recent Deputation to Japan has made its report in a pamphlet of eighty-six pages, entitled "The Kingdom of God in Japan." No

A Notable  
Document

clearer, more informing, or more constructive report has been brought to the Board by any of its deputations to the mission fields. It is admirably arranged and developed. First of all come the definite and practical recommendations which the Deputation makes as a result of its investigations; following these, what will be of greater interest and value to the general reader, is a statement of Japan's situation today, as related to the Christian movement and the work of the mission.

Some of the definite proposals made, such as the integration of the mission with the Kumi-ai churches and the upbuilding of a model station or demonstration center, possibly at Okayama, are novel and adventurous recommendations; but they are well advocated, and they are set forth against the clear background of a situation which the reader feels is a true picture of Japan and her need.

We commend this report to the attention of all who wish to know about Japan, or to discover how missionary work is being adjusted to changing conditions in the mission lands.

AFTER many years of illness and a fortnight of constant pain, Mrs. Marie

Death of  
Mrs. C. R. Hager

Von Ransch Hager, widow of Dr. C. R. Hager, whose name is interwoven with that of the Board's South China Mission, gained her release and entered into rest, November 22, 1918.

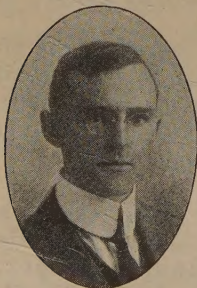
Since Dr. Hager's death in 1917, Mrs. Hager has lived with her children, two sons and a daughter, in their quiet home at Claremont, Cal.

Rev. C. A. Nelson, now the senior

member of the South China Mission, writes appreciatively of Mrs. Hager's missionary devotion during the twenty or more years he had known her. She was active in kindergarten work for Chinese children; also in Sunday school and church work. Her regret was deep when in 1910, because of Dr. Hager's failing health that had led him to seek the advantage of a change of climate, she was compelled to leave the mission in order to join him in California. Though never physically strong, she was ever ready to spend and be spent for the Kingdom of God. "She hath done what she could."

In recording in the November number of the *Missionary Herald* the going of Rev. and Mrs. Leavitt O. Wright to the Mexico Mission, mention was made of the fact that a sister of Mrs. Wright would soon be entering upon missionary life in Mexico, with her husband, Rev. Harold H. Barber. Mr. and Mrs. Barber have now arrived in Mexico, and by this time may be located and at work.

Mr. Barber, son of Rev. and Mrs. Clarence H. Barber, of Danielson, Conn., is a graduate of Yale University



MR. BARBER



MRS. BARBER

(1914) and of Hartford Theological Seminary (1917). He also received the degree of S.T.M. from Yale in 1918. He was ordained at Danielson, July 24, 1918. On August 9 he was married to Miss Barbara H. Howland, daughter of Rev. and Mrs. John Howland, of Mexico. Miss Howland was educated

at Northfield Seminary and Mt. Holyoke College (A.B. 1913). It is a joy to think of this quartet of young missionaries putting their lives into the helping of Mexico; three of the four born in the land, and all of them enthusiastic as to the opportunity and the call of the new times in that turbulent republic.

THE Woman's Board of Missions celebrated its fifty-first annual meeting in Syracuse, N. Y., November 13-15. Twenty-one of the twenty-five Branches of the Board were represented, with ten missionaries and many attendants from near-by churches. Coming as it did, within a couple of days of the signing of the Armistice, the military element and rejoicing over the war's probable end was prominent in hymns, prayers, and speaking. Miss Lamson's foreign department survey was given under the title of "Our Service Flag"; Miss Seabury's talk on missionary education and young people's work was called "Our Second Line of Defense"; and Dr. W. T. Ellis, speaking as a "War Correspondent from a War Zone," brought the delegates and officers to their feet to give three rousing cheers for the boys "over there." The Board voted as its financial goal next year \$195,000, of which \$25,000 is to be used for increased efficiency, building, and "Peace Emergencies"; but the total sum does not finance rehabilitation work in Turkey, or cover foreign exchange rates.

From December 3-6, the Woman's Board of the Interior held its Golden Jubilee in First Church, Oak Park, Ill. The meeting touched high-water mark in many directions. The Golden Anniversary gift of \$250,000, which was expected, was more than achieved. A wonderful pageant, "Daybreak," illustrating the history of the Board's aims and successes, was presented to a crowded house at Orchestra Hall, in Chicago. A Bulgarian Convention, in

Two More  
for Mexico

The Woman's  
Boards

session in Chicago, sent an interested delegation to the Jubilee meetings. In place of the \$4,096 raised for the Board's work in its first year, its working income for the year just closed was \$130,000. Dr. Tucker, of China, who attended the Jubilee, says: "They have big aims, and their big prayers are bound to accomplish big things. I shall never forget the inspiration of being there."

Now that Turkey has surrendered, it is possible once more for the Amer-

For Those Who  
Suffered as Christians

ican Board to forward relief funds to definite places and to definite people in that land of suffering. Among those who have been specially carried on the hearts of the missionaries are the broken families of those Armenian teachers, professors, pastors who were put to death in the course of Turkish atrocities. There were scores of them, able and devoted men, who were torn from their homes and compelled to leave their families without provision for the bitter need ahead. These widows and fatherless children have suffered terribly. They have wandered, homeless, destitute, robbed of all that makes life dear. And they have suffered as Christians; it was for that they were attacked.

Now that they are free from their oppressors, that many of them are back again in the towns and cities from which they were driven, and that the location of others is known and they can be reached, it is greatly desired to convey to them some special and extra help. Their need is greater than others and their losses have been heavier.

The Prudential Committee, considering the situation, authorized a statement concerning it to be made in the *Missionary Herald*, with the suggestion that gifts designated for the aid of families of murdered Armenian Protestant leaders would be gladly received by the Board's Treasurer, Frank H. Wiggin, and forwarded at once to those who can distribute the aid surely and accurately.

AMONG those physicians whose lives have been laid down in this America

India's Sacrifice  
for America

while fighting the influenza epidemic was Dr. Vishwas Karmarkar, of Bombay, a child of the American Board's Marathi Mission, and the bearer of an honored name among Indian Christians. His foster parents, Rev. Sumantras and Dr. Gurubai Karmarkar, have had many friends in this country, where both pursued their professional studies thirty-five years ago, and where Dr. Gurubai made an extended visit a year ago.

After graduation from Bombay University, young Karmarkar, like his parents, decided to come to this country for his further education. He was graduated last June from the medical department of the University of Pennsylvania, and at once was made interne in the Allegheny Hospital in Pittsburgh. During the influenza epidemic he became overworked with the care of his patients, fell sick with the disease, and despite the fact that every care and the utmost skill were accorded him, developed pneumonia and died on October 14, 1918.

His associates mourn his loss and praise his memory. "There never was a more optimistic, unselfish, or better man in this hospital than Dr. Karmarkar. He was one of the cleanest men I have ever known—clean in every respect." Throughout the hospital all were eagerly hoping for his recovery. The Mayor of Pittsburgh and the Governor of Pennsylvania both sent letters of sympathy and gratitude to the doctor's mother in Bombay. They dwelt upon the unselfish service, the offering of life which this young man of India had made for America.

In the midst of our sorrow over the loss of one whose heart was set on going back to minister as a Christian physician to his own people, we cannot but rejoice in the record of his brief career. He represented the best product of India's life; and he gave himself for America.

## "LICENSE GRANTED MR. BARTON"

THROUGH the War Trade Board, of Washington, D. C., a copy of the following cable has been received by Foreign Secretary Barton. The message is dated December 16, 1918, and reads:—

"License is hereby granted to Mr. Barton, 14 Beacon Street, Boston, Mass., to receive this message, forwarded by the American Consul-General at Salonica, regarding the relief work in Turkey:

"'Fowle states, December 1st, mission circle all well. Urge immediate return of one man to each station for finance property and new relief work. Present staff all need furlough. New relief conditions demand new men, bringing clothing, food, medicines, and transport facilities.'"

The "Fowle" mentioned is Mr. Luther R. Fowle, of Constantinople. The message emphasizes again the importance of the immediate start of

the relief commission under the Armenian and Syrian Relief Committee, of which Dr. Barton is chairman. The commission of seven, consisting of leaders of the body, sail from New York, January 4, going via Liverpool and by the Cunard liner, *Carmania*.

The large body of relief workers, with supplies covering all the kinds mentioned in the cable quoted, and including a large medical unit, with supplies for some ten or fifteen hospitals, as well as agricultural tools, seeds, etc., will probably sail from New York on the 7,000-ton transport promised by the Government for the expedition. Government officials have been most generous in allowing the relief committee to purchase for a nominal price, from the Quartermaster's Department, supplies no longer needed by the soldiers, but which it would take months to collect from manufacturers and from food bases.

## LINES FROM MISSIONARIES' LETTERS

*Vladivostok, Siberia*

"There are two classes of refugees left (in the Caucasus) now: those who had possessions and fled immediately to cities where they found employment, and do not need our aid; the others are the very poor, who were assigned by the Russian government to certain villages. This class is barely existing—they did hardly more than that in Turkey before the war, and their previous experience has enabled them to endure this extreme privation. As one said to me: 'We look up, and there is God. We look down, and there is America. Otherwise we will die.' And I am afraid it is true. I have seen people in all stages of starvation. It was a sad blow to be compelled to leave those people, for there is no other hope to save thousands from lingering starvation."—*Rev. Walter N. James, under appointment for Marsovan, member of American Board Relief Party working in the Caucasus.*

"Mr. Frame invited twenty preachers to a conference at his home. . . . I have forgotten every thought expressed, but the closing words of Mr. Frame's prayer have been constantly with me, 'And if in loving service, our Father, we walk step by step with Thee, we shall be safe and shall have great joy.' God grant that we may have, with Murray Frame, joy unto the final victory!"—*Rev. William B. Stelle, of Peking, in a letter expressing appreciation of the late Murray Scott Frame.*

# TWO SHANSI GOVERNORS

BY REV. PAUL L. CORBIN, OF TAIKUHSIEN, CHINA

ON the 25th of June, 1900, the notorious Governor Yu Hsien, of Shansi, put out a proclamation through the province that closed with these words: "Foreign religions are reckless and oppressive; disrespectful to the gods and oppressive to the people. *The righteous people will burn and kill.* Your judgments from heaven are about to come. Turn from the heterodox and revert to the true. Is it not benevolence to exhort you people of the Church? Therefore early reform. If you do your duty you are good people. If you do not repent there will be no opportunity for after-regret. For this purpose is this proclamation put forth. Let all comply with it."

The direct result of this inflammatory proclamation was to incite the so-called Boxers to the extreme of violence, assuring them, as it did, of official sanction in their doings, and of military assistance wherever necessary. Within the succeeding seven weeks, 159 Protestant missionaries—men, women, and children—including fifteen belonging to the American Board Mission, were put to death in Shansi and the adjacent portion of Mongolia. At the same time, hundreds of native Christians were massacred, some of them under circumstances of the greatest barbarity.

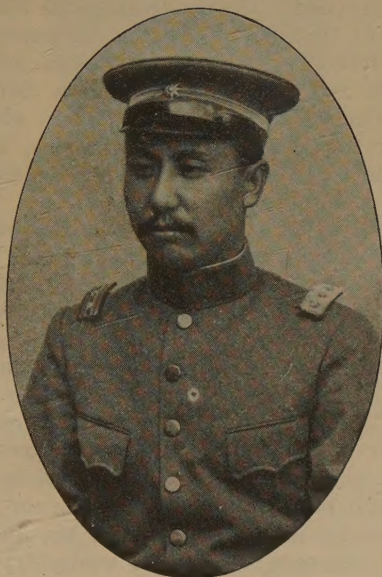
Eighteen years later, in the summer of 1918, General Yen Hsi-shan put out

a booklet under his official seal for gratuitous distribution throughout the province. The governor's booklet bore the title, "What a Citizen Ought to Know," and was written in the vernacular. Two million seven hundred thousand copies were printed. The

book is filled with the simplest and most practical instructions in citizenship. Under the heading, "Religious Liberty," the governor wrote as follows:—

"What is religious liberty? It is just that the Chinese people, no matter whether studying Confucianism, Buddhism, Taoism, Mohammedanism, Roman Catholicism, or Protestantism, shall be equally allowed to study them at will. The most important thing is to do good and not evil; you are then good religion-

ists. Foreigners who come to China to propagate religion are all exhorting men to become righteous. We Chinese do not understand this doctrine; consequently there are frequent differences of opinion between those who have embraced the religions and those who have not, and this produces many results (literally, 'branches and knots'). You should know that the propagating of religion is exhorting men to learn the good. He who embraces religion is endeavoring to become a good man. Learners of Buddhism are Chinese citizens. Learners of Catholicism and Protestantism



GENERAL YEN HSI-SHAN  
Governor of Shansi, 1911-

are also Chinese citizens, in the same way as are learners of Confucianism and Taoism. There is no difference at all. No matter what religion you follow, you should have mutual affection and love, and should not have two ways of treating people. All should do their duty as individual citizens. If any one does not do his duty (*i. e.*, as a citizen) and breaks the laws, he is amenable to punishment, no matter what his religion."

In another section, entitled "Doctrine of the Treatment of Outsiders," Governor Yen wrote as follows:—

"Men have neighbors, and so have nations. Men have friends; nations also have friends. If, for example, neighbors or friends come to our homes, they are our guests; we ought to receive them peaceably. Foreigners who come to our country are also guests, and we ought to receive them according to the laws of hospitality. If we act thus, we count as citizens of an enlightened country. Our Shansi is a backward country; we see few things and are astonished at many. When the country people see a foreigner, they either gather about him and stare, or they laugh at him and revile him. This is done even to the point of exciting rumors, saying foreigners have demoniacal powers. This is all barbarism and ignorance. You should know that there are many of our Chinese people in foreign countries. The citizens of those countries treat us peaceably and honestly, and according to courtesy and reason. They neither hate us nor cajole us; they are neither distant nor familiar, but treat us with exact propriety. This is the true doctrine for the treatment of foreigners."

Elsewhere in the book the governor shows an attitude wholly open-minded as regards Christianity. With this book were printed two others, "What Village Presidents Ought to Know" and "Laws and Punishments." These, too, are in the simplest language, and are an earnest of the governor's purpose to enlighten the people of Shansi

in the nature and duties of citizenship in a democracy.

Governor Yen was evidently impressed by the anti-plague campaign of the winter of 1917-18, in which a large number of missionaries, medical and non-medical, came to the help of the people of the province. These men undertook labors and journeyings of the most toilsome and hazardous sort, and accepted nothing in return beyond their actual expenses. In a public address at the Shansi University shortly after the campaign closed, before an audience of students and officials, no foreigners being present, Governor Yen paid a glowing tribute to these missionaries, referring in particular to their honesty and their spirit of sacrifice.

One direct result of the anti-plague campaign is that the governor is anxious to organize a public health service for the province. He has agreed to send thirty young men to the Union Medical College in Peking to be trained, and has particularly requested that a portion of these shall be selected from among the graduates of the Oberlin-Shansi Middle School at Taikuh sien. The governor has several Christian men on his official staff at Taiyuanfu, and evidently does not consider that the embracing of the Christian religion is a barrier to public usefulness.

A short time ago, in conversation with a Chinese Christian who is connected with the Oberlin-Shansi school, Governor Yen asked for the history of that institution. Upon hearing it, he was visibly impressed, and at once asked: "Is what you have just told me in print? Our people here in Shansi ought to know about this." He went on to assure the gentleman with whom he was talking that he would be glad to give such an account of that memorial to the martyred missionaries and Chinese Christians the widest possible publicity.

Today, in contrast to many other parts of China, Shansi is well governed, peaceful, and prosperous.

# CRAWFORD, OF TREBIZOND

Rev. Lyndon S. Crawford, D.D., born at North Adams, Mass., March 24, 1852;  
died in Trebizond, Turkey, September 26, 1918

**D**R. CRAWFORD was graduated from Williams College in 1876, from Hartford Theological Seminary in 1879; sailed for the Turkey Mission of the American Board in the autumn of the same year. His classmates at Williams and fellow-students at Hartford declare him to have been most democratic in spirit and of a wonderfully winning personality. These qualities have followed him all through his mission-



DR. CRAWFORD

ary life, which has been under conditions calling for courage, consecration, infinite patience, and faith, and for the ability to understand the point of view of rulers and diplomats, as well as of the poor and persecuted peasants. His death followed a surgical operation, and his funeral services were conducted by a bishop of the Greek Church in Trebizond, probably the one to whom Dr. Crawford referred occasionally as a "friend and neighbor."

## AN APPRECIATION

BY REV. CHARLES T. RIGGS, OF CONSTANTINOPLE

**D**R. CRAWFORD'S outstanding and most valuable quality as an ambassador of Christ was his deep and genuine sympathy. He had a big heart, that loved to go out in helpfulness to all who needed him. He could understand the workings of other people's minds, and would put himself in their place as few men can. Naturally this gained him the love of those who knew him, Greeks and Armenians and also Turks. He was freer in the use of the Greek language than in that of Turkish, and consequently got nearer to the Greeks. But his life seemed based on Paul's motto, "I am become all things to all men, that by all means I might save some."

He was a man of prayer. The Lord was to him a close friend, with whom he talked and walked. Naturally of a passionate disposition, his prayer life steadied him, and was the secret of his success.

Most of his missionary life was spent at points where he and Mrs. Crawford were the only missionary family; but his affectionate nature craved associates, and he pleaded fervently for them. Still he was one who could carry well the burden and responsibility of a one-man station, when unavoidable circumstances made this far from ideal condition a necessity for a time. He could teach, and preach, and keep the station books, and turn his hand to many things; but he was happiest when he could visit among the people and get close to them in personal conversation. Many who thus looked into his heart will miss his helpfulness.

His furloughs in the homeland were never prolonged any more than was absolutely necessary, for his whole heart was bound up in the missionary work, and it was his one ambition. Consecrated to it even before his birth, he seemed to live out the "this one

thing I do" of the great Apostle to the Gentiles. Knowing the limitations of his physical strength, and the risk he incurred by staying in Trebizond through two sieges and all the horrors of the past four years, he deliberately

remained at his post of duty till the Great Captain called him home. The hearts of all her friends go out in deepest sympathy and in sincerest admiration to Mrs. Crawford, left utterly alone at such a tragic time.

## THE BREAK-UP IN THE CAUCASUS

BY REV. ERNEST A. YARROW

Readers of the *Missionary Herald* have learned already of the efficient and devoted work of Mr. Yarrow in carrying out relief work in Erivan, Erzingan, and other cities in the Caucasus. They have also been informed of the sudden orders to leave the country and of the long journey of the missionaries and their associates across Asia to Vladivostok and then to Peking. This article tells the story of the weeks following the Czar's downfall and prior to their evacuation of the country.—EDITOR.

WITH the downfall of the Czar and his party, early in 1917, a sudden change took place all over the Russian empire, including the Caucasus. The one phase of this change which affected us immediately and very adversely was the breakdown of the army discipline and the abandonment of the Turkish and Persian fronts.

I suppose a stranger or more amazing movement among common soldiers was never known before in the history of human warfare. All authority and control were absolutely ignored. Every individual became a law unto himself. There began a wild and irresistible scramble to see who could get away from the front first on his way homewards. I suppose there were, at the very least, 100,000 Russian soldiers on the Turkish and Persian fronts; and every mother's son of them wanted to go home, and each individual wanted to be the first to get there.

They all had to come through the Caucasus, and very shortly the one single-track railroad was hopelessly congested. Compared to the nature of the movement and the utter lack of law or control, there was an amazing lack of any extended disorders and excesses. But the very impetuosity of this scramble defeated its own purpose, for what

would have taken weeks to accomplish under normal conditions, now took months under the "every man for himself" rule; and it was not till a year had passed that the last trainload of troops departed.

In the meantime the railroad service had become absolutely demoralized, both in regard to personnel and equipment. For a year no repair work of any description was undertaken, and engines and cars were kept running until they simply went to pieces. It was no use for an engineer to say that his valves were leaking, or for a conductor to state that he had a hot-box; the men would simply force them to continue, and when the engine or the car could go no farther, it was simply discarded. In Alexandropol alone there were over a hundred engines which had been used up and were rusting to ruin, with no one to overhaul them.

Quite frequently a body of soldiers would reach the railroad and stop a train going in one direction, force the travelers to descend, throw out by the roadside the loads from the freight cars, and then, under threats of death, force the driver to reverse his engine and go back in the direction he came from. This, of course, would play havoc with the running schedule of the whole road.

Gracey and I, in one of our trips on these "captured" trains, once got in with a regiment of Cossacks and were invited to ride in one of the two engines. We found every single member of the train crew was dead drunk, and in the engineer's cab there was a Cos-

sack, more drunk than any of the rest, who had taken charge. He told us that the engineers were drunk, and so he had come in to supervise them! He was very active in his control, pulling a valve here and putting on a brake there, the engineer not daring to say a word.

Then he began to give us an illustration of how the Cossacks fought, first with the short dagger and then with his sword, and finally with both of these weapons in combination. The exhibition would have been interesting from a distance, but in the cramped quarters and in his unsteady hands it became most appalling. He would rip and dig out in all directions with his dagger, and then, placing that weapon between his teeth, he would take out his long, heavy sword and parry and thrust, and sweep wild and frantic circles in the air, whacking the roof, the engine, or anything else that got into its path. The poor engineer simply collapsed in a corner with fright, and the rest of us flattened ourselves out against whatever support we could find. We reached our destination safely, no thanks to those who had us in charge, and we were very happy to leave our "friends" to settle their quarrels in whatever manner they thought best! This disorganization of the railroads made it very difficult for us to carry on the different lines of work which made travel necessary. The agents in the Home Orphan Department had an especially hard time of it, in some cases being thrown off the train and in others robbed.

The worst feature of the situation was the attitude of the Caucasian Tartars, who, under the guidance of Turks and Germans, began to arm and make petty attacks on all principal roads. Over and over again they assaulted trainloads of soldiers, and in many cases overcame and disarmed them. This activity was especially marked in the Southern Caucasus, between Erivan and the Persian border, at Julfa, and in the Northern Caucasus,

between Tiflis and Baku; so that, long before we left, both these sections of the railroad had ceased to operate.

The mail and telegraph had also stopped, and the people began to hoard what money they had on hand; and as no more could be brought in, we had, toward the end of our stay, the problem of doing our extensive business without any currency. Just before the Julfa road closed, Maynard [Rev. H. A. Maynard, formerly of Bitlis], who was treasurer, decided to go to Tabriz and get rubles. Welsh and Dr. Kennedy went with him. They came back in about ten days, looking like New York aldermen! They had 2,000,000 rubles in paper money hidden about their persons, and they had to ride back on *top* of the passenger car. It was a dangerous undertaking, but was well executed, and enabled us to continue our work until we were compelled to leave. At the end we were just planning to issue paper money on the Committee's credit, with the idea of keeping a covering reserve in American banks. Fortunately we saw what was ahead of us and made a deposit of sufficient funds for us to get out of the country when the time came, and so we were not inconvenienced for funds when we started; if we had not taken this precaution, I hardly know how we could have gotten along. We had considerable cash in hand when we left, which we passed over to the native committees; but it was all of the new Kerensky variety and only good in certain localities.

The breakdown of communications made the food situation serious. Our whole relief activity had been based on the principle of giving work rather than money; but toward the end, in many districts, money became of no use, as food could not be purchased, and so we were compelled to take up the problem of food distribution. On the vote of the Committee, I gave up all my other activities, with the exception of the Home Orphan Department, and took charge of this new department, with the very able assistance

of James [Rev. Walter N. James, appointed to Marsovan, but a member of the relief party]. The local jealousies made this work difficult, as all semblance of central political authority was gone. We would get permission

from the nominal head of a district to purchase and transport food in his district; but like as not the "Committee" of the first little village to which we went would refuse to acknowledge any outside authority.



MARKET STREET, JOHANNESBURG, SOUTH AFRICA

## TEN DAYS IN JOHANNESBURG

BY MR. RAY E. PHILLIPS

Mr. Phillips, with his wife and little son, went to the Zulu Mission in 1917. They are studying the language at Inanda. Later Mr. Phillips is to assist Dr. Bridgman in his social work in Johannesburg. This letter describes their first visit to that city.—EDITOR.

WE were met at the depot in Johannesburg by Dr. Bridgman. He had us on the front porch of his home, introducing us to Mrs. Bridgman and son Brainerd, before we could breathe more than a few deep breaths of the bracing Johannesburg air. And we were made perfectly at home.

Next morning, Dr. Bridgman took us out for a bird's-eye view of the city.

We sped along the road on his Indian motor cycle, my wife in the side car and I on the pillion behind Dr. Bridgman. We went to the top of two high hills, from which were pointed out the residential suburbs which have grown up in the last few years, and which are still growing at a tremendous rate. From these high points could be seen also the mountains of tailings, or waste rock, which mark the locations of the mines. Looking either east or west, as far as we could see, there were smokestacks belching smoke. We had already become a little accustomed to the roar,

likethe sound of distant thunder, which is heard everywhere and never stops: the sound of the stamp mills crushing the rock at the mines.

We had our eyes opened to the fact that we are to live in a city as modern and bustling as Minneapolis or Chicago, and which is growing far more rapidly than either of these. Johannesburg is great in size and also in a variety of other things. Sporting events evidently occupy first place. Theater ads. take as much space in the daily papers as in New York City; racing and betting, even in these war times, run full blast; on one day's horse racing last week, £76,000, or over \$375,000, changed owners. And the city is decidedly not *dry*, and we are not aware that it will soon be so.

#### SUNDAYS

On Sunday, Dr. Bridgman and I started out early.

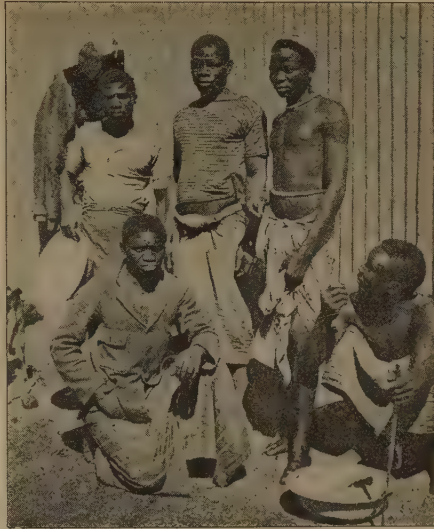
We motored several miles to a mine compound, where a service was planned. These compounds are built after the fashion of a college campus—a field surrounded by dormitories. But the analogy to an American college ceases here. The native workmen live in rooms in the low, white building which incloses the yard on all four sides. We entered some of these rooms, and counted places for forty or fifty men in each of them. At the sides of the rooms were bunks, two or three deep, where the men sleep; in the center of the rooms were burning braziers made by punching holes in the sides of round, tin barrels and building fires within. This morning was cold, and the men were snuggling up rather close

around these heaters. In some of the rooms we saw at the rear, curtained off, a small, secret inclosure, which Dr. Bridgman pointed out was a "bad sign."

The devil must be rushed to death at Johannesburg, finding something for these young fellows to do in their leisure time. Coming right from their country homes, these young fellows, fine physical specimens of manhood,

with animal energies bursting forth, are crammed-jammed into rooms with others, good and bad; given so many hours' work to do, and for the rest of the time nothing. Occasionally they have a big dance, when beer and meat are furnished by the mine authorities. But gambling, beer drinking, and worse are their main recreations.

Dr. Bridgman has work in about fifty mine compounds, with evan-



"BOYS" FROM THE MINES IN A JOHANNESBURG COMPOUND

gelists who visit them regularly. At this first compound, Dr. Bridgman's "boys" formed a big circle in one corner of the inclosure and started a hymn. More hymns followed, and then, two by two, boys stepped to the front and gave short testimonials and exhortations. *Two* each time, one speaking in Zulu and the other in the language of the natives from Portuguese East Africa. Then Dr. Bridgman's prize attraction, a baby photograph, was exposed, and the silence was great while the men listened. By the time for the sermon there was a big crowd of black faces in front of the speaker. Dr. Bridgman spoke in Zulu and an evangelist interpreted for him into the East Coast language. For fully twenty minutes

they listened while the speaker "poured hot shot into their consciences" and presented the gospel appeal. After the sermon the phonograph again, a hymn, and we left.

From this compound we went to another, where somewhat the same program was repeated. After the meeting here we were escorted to the motor cycle by the Christian boys, who formed a line behind us and sang until we had loaded up and puffed away.

On our way back to dinner we stopped for a few minutes at the Crown Mines, where a big native dance was being prepared for the afternoon. Thousands and thousands of natives were congregating from many different compounds. Dressed in every conceivable color, with shields and spears, beads and fancy head-dresses, they were picturesque. Great native pianos were tuning up for the affair. These are built after the fashion of our xylophones, and give forth monotonously weird music when played by many pianists.

#### REAL BOYS

During our stay we visited both day and night schools which are under Dr. Bridgman's care. Special passes must be secured for students in the night schools, in order that they may stay out in the evening. We were taken to Mrs. Bridgman's Sunday school, which takes little folks from the slums of the city and places them in a bright, happy Sunday school. We also visited her mid-weekly boys' club, which is as live a bunch as the same number of newsboys would be, picked up on the streets at home. But they would swamp the newsies when it came to singing. My, but they *can sing!* The way they cleaned the plate of goodies which Mrs. Bridgman provided proved beyond the shadow of a doubt that they are the real article, "Boy." After visiting this Sunday school work, Mrs. Bridgman took us through the "yards" from which these children come. These are long, tin shacks divided up into

small rooms, which are rented to families. Like the mine compounds, these rooms open out upon large courts. This is fortunate, for the sun gets a chance to shine and kills a few, at least, of the disease germs which must otherwise find most congenial surroundings here.

In one of these yards, Mrs. Bridgman pointed out a little, miserable room in which young fellows meet regularly among themselves for *band* practice. It surely takes more than restricting municipal regulations to stamp all the music and joy out of the lives of these people.

#### A MUSICAL MINE

On the next Sunday, my wife and I went with Dr. Bridgman to a group of mines in which he has a fine work. He has the sympathy of the mine authorities to such an extent that they have furnished a place for use as a church. Here we were held spellbound by the singing of the men. The room was packed to the doors with husky young fellows, and when they rose to sing it made the little and big thrills go hustling up and down your back.

Their music, like that here at Inanda, is peculiar in that they split it up into solos and parts. For instance, a man there at the meeting started a hymn in a small, high voice, like the cry of a lost lamb on a lonely hillside. He went some half-dozen measures when—BANG—the rest came in with a shout and carried the piece on for some half-dozen measures more. Then the single voice took up the strain, and again the thunder crashed; and we listened, wishing that every friend of ours could be there and listen too.

The hymns in their hymn book do not lend themselves readily to such rendering, so they make up their own music, and it serves the purpose very effectively. I just sat there and imagined how those fellows would sing such pieces as "Diadem," with those long runs for all the parts; or Luther's "Ein' Feste Burg"; or the Summer

Conference rendering of "Stand up, stand up for Jesus."

#### SOCIAL SERVICE

Christ said that he came to give life and give it abundantly. Dr. Cabot, of Boston, believes that this "abundant life" is fourfold, and includes work, play, love, and worship. He believes

that Christianity should give a rounded experience of all these four essentials. Here in Johannesburg are gathered men representing native tribes over the whole of South Africa. There are over fifty mine compounds alone, having on an average three or four thousand young men apiece. Just stop and get this fact! Over fifty Yale Univer-



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THE "TAILINGS" FROM THE ORE CRUSHER OF A JOHANNESBURG GOLD MINE

The refuse is nearly white

sities full of young men here at work in the mines, away from home and friends, with men at work among them who are trying to lead them into right relations with their God, but not one whose business it is to minister to the other sides of their natures—those of play, social life, and enjoyment. Dr. Bridgman believes that this is the church's task rather than the devil's. Rather than calmly allow unscrupulous men to make capital out of the natural craving of these young fellows for amusement and athletics, their love for music and social intercourse, we should demonstrate a line of work, as yet untouched, which other Christian agencies can follow if successful. If we can give these young fellows clean amusements and athletics, places to enjoy themselves, with music occupying a prominent place, we shall be aiding mightily the evangelistic work of the church, and help to send back to the tribal homes of these men, when they return, heralds of the "abundant life" of Christ.

Just how this work is to be begun is a question. Dr. Bridgman has some funds with which it is intended to build an addition to the Central Church for use as a social center, as well as to attempt something of the kind at a mine compound and some one location. The work will have to be begun in a small way, for this is pioneer work among people for whom nothing of the sort has been attempted before. Where our family shall live is another problem. We ought to be near our work, surely. Permission for a place to live near a mine compound would be readily granted by mine officials, or by the city for a lot in a municipal location. Just now materials are so high that building is almost out of the question until the close of the war.

Of one thing we are certain: that soon after we begin at Johannesburg we shall need some means of covering ground quickly. The reef is sixty miles

long and is served by slow tram cars and trains; but if a person doesn't wish to spend half of his life inside a tram or train, the only alternative is some sort of motor vehicle. And there is where the difficulty comes. Ford automobiles here cost \$1,000. Motor cycles with side cars are correspondingly high, costing about \$725. Gasoline is one dollar per gallon. Our missionary salary will be dealt a blow from which recovery will be slow and painful if we negotiate the purchase of either motor cycle or automobile soon after we arrive. We shall probably do as other missionaries here have done—walk until we drop, then buy a bicycle and run that until our legs give out, then send an appeal in desperation to America in search of some one who will be kind to a wind-broken missionary.



BABY JOHN PHILLIPS WITH "BABA"  
(FATHER) MAZIANNA

"Baba" used to be a valiant fighter in war. He is now a leader in the Inanda church. He has a smile for every one, studies his Bible constantly, and his prayers are wonderfully helpful to the people on Sunday morning at the church services

# OLD BELLS WITH NEW USES IN SHANSI

BY REV. ARTHUR W. HUMMEL, OF FENCHOW

FOR a number of years we had no church bell on our Fenchow compound. But in a city where time is *not* money, we needed to devise some plan for calling worshipers together at the appointed hour. When churchtime came, the gate keeper would walk over the neighborhood beating a large brass gong.

It had the one merit of being a native instrument, but the sound was not a very inviting one, and seemed to some of us more like an Eastern attempt to ward off evil spirits than a call to Christian worship. But it was the best we had, and to import a fine-sounding bell from Europe or America involved a greater expense than we could then undertake. Besides, we had our doubts as to whether a Western bell, however melodious it might seem to Westerners, would seem sweet to ears long attuned to deep-droning temple bells. So we did what we do in many other matters here—patronized well-established home industries.

For the modest sum of five dollars we purchased a deep-toned iron bell from a ruined Buddhist temple, of which there are now not a few. Of course the original cost was many times that amount. The date on the bell is still clearly legible, "a lucky day in the eighth month and the fourteenth year of the Ming Emperor Chia Ching," which according to our calendar would be August, 1536. For centuries it rang out the deep plea of the heathen heart for peace in time of revolution, for protection from drought, flood, pestilence, and all the evil omens which attend eclipses, comets, and other celestial phenomena.

Today this bell hangs from a date tree in our churchyard, and every Sunday morning the janitor takes his wooden mallet and rings out the call to Christian worship. Each morning, at seven, he strikes the hour for all our institutions, incidentally giving the correct time to practically the entire city, for as yet Fenchow has no stand-



THE EAST AND WEST EXPANSE OF FENCHOW CHURCH

From pulpit, looking back and showing brick arches of old chapel. The church is heated by means of three hot-air furnaces



THE FENCHOW "CHURCH BELL" OF THE PAST

ard time. It sounds the call, not only to a new spiritual worship, but is giving to Christians and non-Christians alike a new sense of time, and with it a new urgency in life. People who formerly seldom kept engagements now take pride in promptness, and "An

inch of time is an inch of gold" is a native proverb more true in Fenchow today than it ever was before. Moreover we have the strong conviction that there is a growing desire on the part of the people to keep standard time spiritually and intellectually, as well as temporally.

The significance of this incident to us is that it is typical of practically everything which the missionary propaganda is doing here in old, decrepit Asia. Christianity has ever had and still has the power to take whatever good there is in heathen lands and sanctify it to new and vital religious uses. Just as the churches of the early centuries turned the stately Roman temples to Christian uses, so Christian schools and churches are in not a few places now making use of what were formerly non-Christian temples. In many an old temple

over the land, the images make room for the schoolboys of a new generation. It is well for the beautiful temples and temple bells that Christianity can put them to new uses. It is well also that Christianity has this power of self-enrichment.

## Sir William M. Ramsay

in a personal letter just received, writes: "I have been all along a strenuous friend and admirer of the American mission work in Turkey, and have often expressed in books and articles my opinion that American missionaries in Turkey have done far more to solve the Eastern question than all the ambassadors of all the Powers of Europe since the Crimean War. A continuation of their work is of the utmost importance for the pacification and progress of Turkey."



THE COTTAGE PREACHING PLACE IN STUPITZ, BOHEMIA

Where the meetings were broken up about one hundred times by the local police of the country

## AT STUPITZ IN BOHEMIA

BY REV. ALBERT W. CLARK, D.D.

ONE of the first outstations of the American Board in what is now the Czecho-Slovak Republic was established in a simple Bohemian home in the quiet hamlet of Stupitz, some fifteen miles from Prague. Under the thatched roof of this farmhouse there was felt the power of the gospel on the one hand, and on the other the cruel hand of persecution. In a simple room of this house, whose little window is seen in the picture herewith, the writer has held many meetings.

How did the Lord's work begin in that home which for years knew nothing of the simple gospel? Shortly after the American Board began its work in Prague, Bohemia, there was felt the necessity of a legalized bookstore for the publication and sale of Christian booklets. These publications were advertised in the daily paper. The owner

of this home in Stupitz thought it would be a pleasure to read some of these books.

Several times he visited the store for a fresh supply of booklets. He was then asked, "Have you the best book in the world?"

"I do not know. What is the best book in the world?"

"Here is a copy, and here you will find the exact words of our Saviour."

He bought the book and took it home. Soon he and the family were all absorbed in the Bible, which was read a great deal and reflected upon. Presently it was noised abroad in the whole village that this home had a new book and a new faith, which was becoming manifest.

"Here is no new faith," said the farmer, "but the old faith, the simple story of Christ and his free salvation."

## THE LEAVEN AT WORK

The whole neighborhood was soon busy talking about the changed life as seen in the little farm home. Not far away was a clever, thinking farmer. He had never seen the Bible, and was a great card player and gambler and drinker. He walked over to Stupitz to see the book and heard its clear statement of truth. In a few weeks he was a truly converted man, whose life I watched from that day until his death. But before introducing this earnest Christian, Joseph Hodek, I must say a few words more about Stupitz.

Persecution was strong here for many months. The local police broke up the meetings more than a hundred times. The little audiences were driven home. Some were arrested in the morning and met again in the evening, when they were almost undisturbed.

## JOSEPH HODEK

Now more about the farmer whose changed life dates back to his visit to the thatched cottage in Stupitz.

A strong man physically, mentally, and spiritually, a man well adapted to be a first-class deacon in any New England church. Joseph Hodek became a valuable helper in our work. After

some years, we had him in Prague as a Bible colporter. In one of the suburbs he did a fine work, and held meetings twice a week in his home.

When we needed a man for an important city in Southern Bohemia, where the gospel was practically unknown, we turned naturally to Mr. Hodek as the man for the place. Making his home in that city, he soon gathered about him a goodly number of hearers, many of whom were first attracted by the singing of some of our best hymns translated from the English. The work grew wonderfully. Often when I preached in his home there were fifty at the communion table. People all over the city respected the strong face of this good man.

At length disease overtook him and he died; but in the hospital he worked to the last for his Master. At his burial not less than four hundred people stood at his grave. His work goes on even in war times. His son-in-law is his successor, a man strong in faith and love.



MR. HODEK

## WISDOM IN BRIEF

The missionary is not engaged in trying to foist a creed, but to share a blessing.—*Rev. James I. Vance, D.D.*

My own personal conviction surely is that there is just as much opportunity for quiet, unspectacular service and really fine sacrifice in the work which most of us are engaged in, as there would be where the outward physical surroundings call for so much physical heroism.—*Rev. E. H. Ballou, Tientsin.*

Sentiment is one of the noblest of the human emotions, but sentimentality is sentiment degenerated. Sentiment is what will lead a man to love his home and defend his country. Sentimentality sends flowers to convicted murderers. It's all very well to be soft-hearted, but in being soft-hearted let us take care not to be soft-headed.—*Senator Lodge, of Massachusetts, in a speech in Boston on the evening of November 12.*

# HOME DEPARTMENT

## THE FINANCIAL STATEMENT FOR NOVEMBER

### RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

|      | From Churches | From Individuals | From S. S. and Y. P. S. C. E. | From Twentieth Century Fund and Legacies | From Matured Conditional Gifts | Income from General Permanent Fund | Totals      |
|------|---------------|------------------|-------------------------------|------------------------------------------|--------------------------------|------------------------------------|-------------|
| 1917 | \$19,912.47   | \$1,190.41       | \$823.09                      | \$1,095.66                               | \$9,500.00                     | \$1,895.50                         | \$34,417.13 |
| 1918 | 22,514.48     | 2,428.78         | 414.88                        | 4,988.75                                 | 2,300.00                       | 1,462.50                           | 34,059.39   |
| Gain | \$2,602.01    | \$1,238.37       |                               | \$3,843.09                               |                                |                                    |             |
| Loss |               |                  | \$408.21                      |                                          | \$7,200.00                     | \$433.00                           | \$357.74    |

### FOR THREE MONTHS TO NOVEMBER 30

|      |             |            |            |              |             |            |              |
|------|-------------|------------|------------|--------------|-------------|------------|--------------|
| 1917 | \$44,699.38 | \$6,718.42 | \$2,011.00 | \$135,897.33 | \$10,753.36 | \$5,745.50 | \$205,824.99 |
| 1918 | 51,755.08   | 6,665.54   | 1,098.62   | 145,261.40   | 3,300.00    | 7,192.00   | 215,272.64   |
| Gain | \$7,055.70  |            | \$912.38   | \$9,364.07   |             | \$1,446.50 | \$9,447.65   |
| Loss |             | \$52.88    |            |              | \$7,453.36  |            |              |

### RECEIPTS AVAILABLE FOR WORK OF WOMAN'S BOARDS AND OTHER OBJECTS FOR THREE MONTHS TO NOVEMBER 30

|      | From Woman's Boards | For Special Objects | Income from Sundry Funds and Miscellaneous | Totals       |
|------|---------------------|---------------------|--------------------------------------------|--------------|
| 1917 | \$131,209.84        | \$38,600.16         | \$5,636.50                                 | \$175,446.50 |
| 1918 | 98,142.20           | 44,041.18           | 2,040.65                                   | 144,224.03   |
| Gain |                     | \$5,441.02          |                                            |              |
| Loss | \$83,067.64         |                     | \$3,595.85                                 | \$31,222.47  |

### BRIGHT PROSPECTS

THE gifts from churches have increased this month \$2,600, and individual givers have advanced \$1,238 more. For the three months, the gifts from churches have increased \$7,000. *This is good.* We could not ask for much more in this column, as it represents an increase of sixteen per cent in the church gifts.

We believe this is the beginning of good news that will challenge our church life from now till the celebration in 1920. There was a general activity among churches and pastors to complete their full apportionment

for 1918 during the month of December. The spirit of Victory was in the air, and it was regarded as not only disloyal, but also illogical, to consider falling short in the tiny totals from our churches, when we were making good in the vast sums sought for in the United War Drive.

### YOUR 1918 RECORD

There is more interest in the record of the 1918 Year-Book than ever before. The Every-Member Drive, on December 8, has stirred many churches to new loyalty. Remind your church treasurer that the books of all the

societies close on January 4. After that date, no receipts will be credited in the 1918 Year-Book unless a special request accompanies the gift that the remittance be included in the previous year, and this privilege is open only until January 10.

### REPORTS OF SUCCESS

It is too early to give many concrete instances of success of the Every-Member Canvass on December 8, but two notable cases appeared on the very day after the Drive was completed. In a church in a small town where conservatism was the rule, one active layman determined the Every-Member Drive ought to be tried and ought to succeed. He talked it up with the church officers and got it voted. He persuaded some canvassers to make their visits, despite the fact that many believed the plan would not succeed. In addition to the church support, the budget included \$1,000 extra for repairs that had been needed for years; and to the Apportionment figures for benevolences, the church added \$500 for one item and \$200 for another. The success of the plan was instantaneous. The leaders reached their goal, stimulated the spirit of the church, found it really stronger and more loyal than they had believed possible.

A large church in a suburb of Boston has ten per cent of its members on the service flag. The church, to its great surprise, went about \$1,200 over and above the advanced figures; and they expect to make up the entire loss occasioned by the absence of the boys in service.

### NOTABLE COURSES IN MISSION STUDY

BY MILES B. FISHER

Today I was describing these courses and their singular fitness for the times to a friend. I pointed out how they might well claim the attention of every patriot, much more of every Christian patriot. "I think they're perfectly

great," she answered, "but why don't you change the name to something with 'patriotism' in the title? I'm sure there are lots of people who would be glad to study it under some other title than missions."

The courses this year give us opportunity, then, to do three admirable things: first, to recover the word "missionary" to its ampler social connotation; second, to so instruct our Christian people that they may assist in shaping and releasing a sound public sentiment upon the problems of reconstruction which our country faces, and third, to learn how like our own and yet how peculiar are the problems of industry, health, and reconstruction in the lands that call to us for help.

So let our churches direct their special efforts in January and February to the starting of mission study classes among men, among women, among young people, with reading circles among the Juniors. It may be best to use eight "prayer meeting" evenings, or eight young people's hours before the evening service.

The books on work in far lands are admirable:—

Ancient Peoples at New Tasks, Price. 40 cents, 60 cents.  
Women Workers of the Orient, Burton. 42 cents, 57 cents.  
Jack and Janet in the Philippines (Junior), Thomas. 30 cents, 55 cents.  
Stories of Brotherhood (Junior), Hunting. 30 cents, 50 cents.

The courses on homeland problems are equally strong:—

The Gospel for a Working World, Ward. 40 cents, 60 cents.  
The Path of Labor, a symposium. 40 cents, 57 cents.  
Jack-of-all-Trades (Junior), Applegarth. 29 cents, 45 cents.

Suggestions to leaders of the several courses, 10 cents.

The books may be had of the Pilgrim Press, 14 Beacon Street, Boston, or 19 West Jackson Street, Chicago, and of many bookstores and mission board rooms.

Further suggestions may be had of the Board Rooms, or of the Secretary of Missionary Education, 14 Beacon Street, Boston.

# A Call for Volunteers

Issued by the Foreign Mission Boards  
of the United States and Canada

*The War is over! The battle for the ideals of righteousness, justice, and truth has been won! The Victory has cost enormously in money, suffering, sorrow, and life-blood. Men have willingly sacrificed everything, including life, rather than yield their principles. They have left a legacy of heroic service that must be neither forgotten nor lost. The banner they have carried forward in war must be held high in the days of peace. This privilege belongs peculiarly to the young manhood and womanhood of this generation. The new task will be harder than the old, for it will be shorn of the glamour, the excitement, and the pageantry of war. The War was won with armies. It will need more than armies to keep it won. It will require men who have the power to see and follow ideals when the world has lost sight of them; men who have the capacity to draw their motives from unseen and hidden sources; men who have wills strong enough to remain faithful and patient when God is working in his ordinary and more deliberate ways.*

*The Christian Church must accept this challenge. Upon the ministers at home and missionaries abroad will devolve the leadership. Our appeal is to those who have heard the call of War. The call of Peace is even more arresting. The War must be interpreted to the Nations of the World. They must realize that spiritual forces are more powerful than material, that righteousness exalts a Nation, that Brotherhood and not rivalry must determine international relationships, and that sacrificial service is essential to the world's well-being. These truths are at the heart of the missionary message. They must be carried to the ends of the world. The welfare of the world will depend upon men who have incarnated these truths in their lives and are willing to live for them.*

*The Mission Boards of all the churches in the United States and Canada have consecrated themselves to this task. They need men and women in larger numbers than ever before. Every phase of the work needs strengthening. The strongest and finest qualities of brain, heart, and hand are required. The demand is for ministers, teachers, physicians (both men and women), nurses, agriculturists, technical workers, business men. God can use every talent a man possesses.*

*This appeal is to you. We are face to face with a great crisis. It is the day of opportunity for young men and women. Again can it be said Christ has gathered his disciples about him, and with greater intensity than ever before is saying:—*

*"Go ye, therefore, to all nations, . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."*

# FOREIGN DEPARTMENT

## FROM OUR MAN IN PERSIA

The Marsovan station staff has scattered very widely, as our readers understand. Rev. Theodore A. Elmer, who, after coming home from Turkey when the band of missionaries were ordered to leave, went back to engage in relief work in the Caucasus, has had his second journey out of Asia Minor, went up across Asia and into Japan, then was invited to join the Relief Commission to go to Persia. A letter from him, dated Hotel Maude (in honor of the famous English General Maude), Bagdad, Mesopotamia, on September 14, says:—

“Professor and Mrs. Jackson, of our Commission, were invited by the Viceroy of India to be his guests at the Viceregal Lodge, Simla, for three days, after our party had reached Bombay. They were most cordially received at Simla; and, in spite of the neglect or oversight of our State Department to send notice of our mission to Persia, they were able to smooth the way with the British military authorities for our transportation to our destination.

### *The Helpful British*

“These British authorities have been most courteous and cordial, giving us every facility within their power, and making us the guests of the British Army. We purchased about \$75,000 worth of supplies, mainly clothing materials for the refugees, while we were in Bombay. The British transport *Egra* took us, with all of our freight, both that purchased in Bombay and that which was brought by the Commission from America, from Bombay to Basra, on the Tigris.

“At Basra, we were met by the embarkation officer, Colonel Senior, who put four cars at our service all day, so

that we could see the old Arab town of Basra and the magic which the British occupation has wrought in all that region. On September 5, we left Basra on a hospital steamer, which towed a barge bearing all our freight at one side.

“At the tomb of Ezra, one of the paddle wheels of our boat struck a snag, and was damaged so much that we had to proceed slowly to Amara for repairs. At Amara, the embarkation officer brought a telegram from the General Headquarters of the Army in Mesopotamia ordering Maynard [Rev. H. W. Maynard, of Bitlis] and me to disembark at Kut, and proceed with all haste to Bagdad and report. Maynard had been left behind in Bombay to meet Dr. Judson, and so we got the embarkation officer to telegraph to the General Headquarters that Professor Jackson would take Maynard’s place.

### *Following in Townshend’s Track*

“We arrived at Kut late at night, September 10. Our train for Bagdad did not leave until the evening of the 11th. At Kut, we were given a launch to go up to old Kut and see the licorice factory where General Townshend did so much fighting with the Turks. We disembarked there, and were received by the Civil Commissioner, Major Wilson, in the very house in which General Townshend lived for five months, cut off from his base, until he was obliged to surrender to the Turks on account of starvation. The little cemetery, filled with British dead, bore eloquent witness to the tragic sufferings which his men endured during those months. My feelings were deeply stirred as I stood in the intense

sunshine looking at these graves, which contained the bodies of men who had made the supreme sacrifice for the purpose of delivering this land from the brutal rule of the Turks.

"Major Wilson has rebuilt and cleaned up old Kut, and made it a fit place for human habitation. We left by train, riding in the same compartment with Captain Washington. He said that he belonged to the same family from which the famous George, the Father of our Country, sprang in years gone by. His mission in this country and his conversation showed that he was 'carrying on' the traditions of his family in a worthy manner. We arrived at Bagdad early in the morning of September 12.

#### *Plans in Bagdad*

"The Civil Commissioner of Bagdad, who also bears the name of our present President, had cars waiting at the station to take us to the Government house, where we ate breakfast with him. He told us at once that it was his opinion that we should do our relief work here in Mesopotamia, at Bekubah, whither refugees are arriving from Persia and the Caucasus at the rate of 3,000 every other day. He said that it would be practically impossible to sustain the 60,000 to 70,000 refugees at Hamodan through the winter, on account of the severity of the climate and the difficulties of transport. The military authorities were therefore bringing the refugees to Bekubah.

"He had telegraphed our State Department, advising them that the relief of the Persian refugees could best be carried out here in Mesopotamia, and asking the State Department's approval of the plan to have the members of our Persian Relief Commission settle down and work at Bekubah, a town about thirty-one miles northeast of Bagdad. Our State Department had replied giving its approval. The British authorities, however, gave us permission to travel through Persia

whenever we might wish to do so, and it is probable that Dr. Judson and Professor Jackson will go to Teheran. The rest of us will probably work at Bekubah. The camp is under the management of the British military authorities. We have inspected it and discussed with the officers in charge ways and means whereby we can render them the greatest assistance. The climate here now is unbearably hot. The temperature goes up every day to 110°-118° Fahrenheit. The sun beats down with merciless power upon everything."

\*

#### *The Americans in Russia*

In writing to Pres. George E. White, of Anatolia College, Marsovan, who has been in Minneapolis working with the branch of the Armenian and Syrian Relief Committee in that city, Rev. Carl C. Compton gives an illuminating glimpse of American influence in Russia. Mr. Compton, with his young wife, was appointed to the Marsovan station of Western Turkey Mission. After working with the Board's relief committee in the Caucasus, the Comptons came out with the rest of the party when ordered by the government. For the present they are in Russia, with the Young Men's Christian Association. Mr. Compton writes:—

"I believe the fact that a number of Americans are staying in this country, helping out in every way they can, is already bearing fruit. Last night, in searching one of the hotels, the soldiers entered the room of an American. This morning they came back to apologize for the mistake. One of the men said that they would never intentionally do anything against an American, because they realize that America is the one friend they have left. Several people have remarked to us that our country is the only one that is staying by Russia in her hour of greatest need.

"We thoroughly enjoyed our work

in the Caucasus. I can't imagine a finer apologetic for American mission work in Turkey than the work of the Armenian officials with the American Relief Committee. Most of them were educated in American schools, and almost without exception they were men of exceptional character and ability. The work we carried on would not have been possible without the work of American missions in Turkey."

\*

#### Van College Principal Heard From

A letter from Rev. E. A. Yarrow, who before the war was in Van, Eastern Turkey, in charge of the college there, written later than the article printed on page 12, reached our Foreign Department late in November. It reads:—

HARBIN, MANCHURIA, on Y. M. C. A. car.  
October 5, 1918.

DEAR DR. BARTON:

Here I am in Harbin again, after a four months' stay in China. I leave tonight on the Y. M. C. A. car for Vladivostok, where I shall receive instructions concerning my work and location with the Army Y. M. C. A.

The situation in Siberia is so strange and changes so rapidly that it is almost impossible to grasp it. One of the most important things is to persuade the Russian people that we have only the most friendly intentions in our intervention, and our highest military authorities here state in no uncertain terms that the Y. M. C. A. is *the* organization which can best interpret the American spirit to the Russian people. Since arriving here, I can understand the urgency of the call. We have had a conference with Mr. Phelps, who has come from Japan to take charge of this work, and he states that there are at present only about twenty-five secretaries available for a front that extends from Vladivostok to Samara, and the distance is about 6,000 miles. I haven't the slightest idea where I shall be located or what will be the nature of my work.

#### From Peking Westward

When we started from Peking for Mukden, we were very comfortable in a first-class sleeping *coupé*. There was a modern dining car on the train, and one might have thought he was in America as far as this service was concerned. We arrived in Mukden next evening, and found that we were in entirely Japanese surroundings. To all intents and purposes, that region is taken over by the Japanese. We were treated courteously, but had to show our passports and give an account of ourselves. As we had several hours to wait before we changed cars, we went sightseeing about the town, ending up at a regular Chinese restaurant for a chopstick dinner.

The railroad between Mukden and Chang Chun is operated by the Japanese, and the trains are beautifully clean. It was interesting to meet several Russian officers who were returning to their country after a forced exile, due to Bolshevik control. When we came through here, in the spring, there wasn't a shoulder strap to be seen; but now they are seen everywhere. We met several American Russian Jews also, who were going up to get in touch with the opening commerce.

At Chang Chun, we came into the beginning of Russian influence on the Chinese Russian Railroad. The comparison of the train service was very unfavorable for the Russians. There is a general air of decay about all their activities, so different from what it was like before the war. We stopped in the yards outside the city, and then had a delay of one hour and a half before we got well under way. I sent a telegram ahead, but it was delayed, and there was no one to meet us at Harbin.

#### In Overcrowded Harbin

Harbin is a wonderful place now, numbering over 100,000, although it is no more than a generation old. It is almost impossible to find accom-

modations, but we started out in the rain with a stupid Chinese driver, who had no more idea where he was taking us than we had where we were going. We finally reached a restaurant which was open, although it was past midnight. The proprietor did all he could by telephoning, but he was unable to find us a room. So we sat down to a wonderful assortment of "eats," which they call "zakushka," consisting of all sorts of salads and side dishes. There was a fine stringed quartet playing, and so we stayed on until closing time, about 3 A.M.

Then we found a Chinese joint, where they gave us a single bed, with no bedclothes, in a tiny room, for twelve rubles. The men with me slept on the floor and I on the bedstead, which was overlaid with boards. We had our overcoats with us, and got through the rest of the night with a fair degree of comfort. In the morning we got in touch with the Y. M. C. A. people, and were glad to find that the head of the work, Mr. Phelps, was in town; and we got interesting information from him which cannot at present be sent out. The American Red Cross has a branch in Harbin, and

one of its leaders, a Mr. Frasee, is on the train with us now.

#### *American Advisers*

We took dinner with the American engineers, of whom nearly fifty were at the table. They have not been able to take control of the roads, but they are doing a great deal in the way of acting as advisers. One of their number goes with each train going and coming. They are fine men and it was a pleasure to see them. Mr. Moran, who has charge of the railroad branch of the "Y," was leaving for Vladivostok that night on his special car, and so we came with him. We are attached to a slow freight, and it will take us forty-eight hours to go about 500 miles. The time does not drag, however, as we are in great comfort, while the weather these past few days has been just perfect.

With so many different nationalities sending in soldiers, there are bound to be misunderstandings and conflicts. In Harbin, a short time ago, the Czecho-Slav commander posted a certain order; later it was countermanded by the Japanese; and then the Chinese issued a totally different order on the same



LOOKING SOUTH FROM WEN AN, ABOUT FIFTY MILES FROM TIENTSIN

Normally rich farm land, it will probably be three years before the water thoroughly subsides



IN A CONFUCIAN TEMPLE IN WEN AN, THE "CITY OF LITERARY PEACE"

The children have just sung "Jesus Loves Me." Mr. Chandler is asking them what it means. Until last winter no woman for 800 years had been permitted to enter this place. Last winter 600 refugees, largely women and children, were cared for here, under Christian auspices

point; and, of course, the people to whom the order was issued naturally wonder who is boss.

One of the engineers we met on the road told us that a few nights ago, in the village in which he was staying, the representative of the American Publicity Department was giving a moving picture show to the Russian soldiers, when several drunken Russian officers entered and broke up the show, saying that they were no friends of the Americans. The other officers in the regiment degraded them and made them apologize, but these things just show the possibilities of the situation; and it is the aim of the "Y" to try and establish a better feeling all around.



## CHINA

### Co-operation Illustrated

To the great regret of all his friends, Rev. Robert E. Chandler, home on his first furlough from his station at Tientsin, China, was unable to attend the annual meeting of the Board at Hartford, and to tell something of his work. One of the points Mr. Chandler

would have emphasized was the growing success of coöperation between the Board and the Chinese officials. As an illustration, he would have told at Hartford the following incident, which he permits us to print:—

"Last year, the great floods were upon us in Tientsin, and we had to coöperate or sink. A great calamity had come, and worse threatened. The situation called forth disinterested generosity and devotion among the Chinese such as the blind foreigner had not dreamed of. Instances are many. Take one, a country magistrate. In October, I sailed up to his walled city. North and south was the sluggish, yellow Grand Canal; to the east, except for one high strip, a single expanse of waters and bogs; from the west bank a veritable ocean, covering six counties, with the cold wind blowing the muddy waves upon and into the village islands.

"The magistrate had already been all over his district for investigations. He placed all his data, with maps, at the disposal of our Red Cross investigators. He secured boats for our two parties to use; he sent with each an

escort of secretaries, policemen, even cooks. He came at seven o'clock in the morning to the little chapel, to start us on our way. And all through the hard months he was just as eager to do his own part, ruining his health in the process, and to coöperate in what the mission could do.

"Sometimes he plainly said: 'This job I can't wisely handle. The people are afraid of me. They know they will lose at the hands of my underlings. So you just manage the business, and especially the moneys, through your church people. All of us have confidence in you.'

"We did a few things for his county. We distributed clothes and more clothes; and a Tientsin business man remembered his childhood connections with this county and gave us 1,000 tons of coal for the people. The Peking Flood Relief commissioners worked through our chapel, as elsewhere, and gave us funds to establish a refuge for the most helpless 600 women and children. The magistrate secured us quarters for that, a Buddhist temple with fine, open courtyard and trees. The dusty Buddha slept on

in the center, while Christian teaching went on around him.

"Men of the town said to me, 'This temple has never been better used before.' Others said of the whole North China flood work, 'We have never seen relief work more wisely done.'

"It was the same way in Tientsin City, on a larger scale. Hours of time were given voluntarily for investigating, for registering, for teaching in the camps, and so on. Strong men and women, inside and outside of the church, planned and worked together in saving life and bringing relief. The coöperation brought about by this flood experience shows what may and must be done."

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### The Pastor at Iong Kow

The *Ohio Congregational News* prints a delightful letter sent by Miss Josephine A. Walker, of Shaowu, China, to friends in Ohio. Her description of the activities of the pastor in Iong Kow is so realistic that, with gratitude to the *News*, we share it with our readers:—

"Our pastor here is one in a thou-



FIND THE "TEACHER'S ASSISTANTS"

The goddess and her attendants had sat for many years on the platform of the old temple. Last winter the building was turned over for a flood refuge, and was used for a school—secular and religious—for the refugee children

sand. Before becoming a Christian he did various things. For a while he was a geomancer. He could also pilot boats up and down these rapids, a trick he still uses; while his knowledge of farming has filled the valleys of this hill



GATE HOUSE OF THE BOYS' ACADEMY,  
SHAOWU

with gardens and orchards, and planted the hillsides with thousands of wood and timber trees.

"Ten years ago, when he came here, he found a money loving church, but not a lazy one. They had already acquired part of this hill, the church and parsonage at its foot. It is a very desirable piece of property, as we have a south and east front, with our main entrance on the principal business street. Much land has been added since, but better still, the church is growing rapidly and spiritually. The pastor is strong on Bible study, prayer, and 'every Christian working at his job.'

#### *No Day without a Visit*

"His rule is to go out each day and do some personal work. Most persons would hardly think it necessary, with people constantly seeking him. Even at midnight I have been awakened by their frantic calls for his help.

"Through prayer, common sense, and a little knowledge of medicine he has helped many. The sick often think if they can only come to the church they will get well. A committee of his church, in trying to solve this problem of housing the sick, suggested the

building of a hospital. The members subscribed over a thousand, and other Chinese, mostly of this city, have brought the amount up to nearly five thousand. The brick work is done and the carpenters are furnishing the interior of a building seventy by forty-eight feet. The church is still watching and praying for the right doctor and equipment. It may seem absurd in these days, but they *know* that they have a Father in heaven.

"One of the latest things headed the pastor's way is a foundlings' home. A leading citizen of the town requested his presence and told him about the foundlings he had fostered for many years, and how during the last twelve years 800 girl babies had been received and given homes (instead of being fed lye or drowned).

"'Now I am getting old,' he said, 'and cannot look after it much longer. If I hand it over to the city, the money will be squandered and the work not



WELL IN BRITISH LEGATION GROUNDS

All water for drinking and for fire-fighting during siege of Peking in 1900, at the time of the Boxer troubles, came from this well

done. The institution now has an income of \$1,000 a year, and I wish to turn it all over to you.'

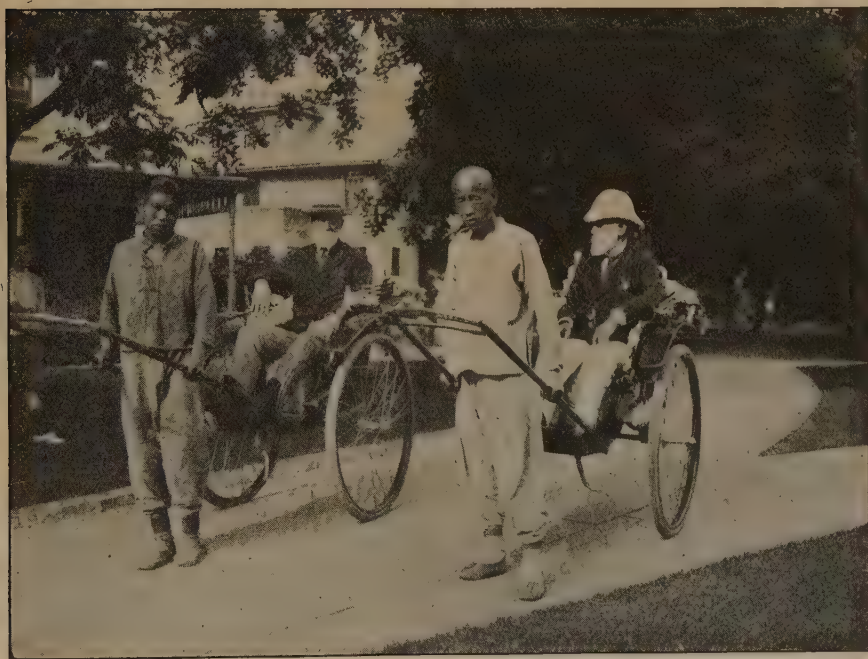
"When the pastor told me about it, I said, 'Of course you cannot possibly undertake it with all your other work.'

#### *Adopting a Foundlings' Home*

"This was his reply: 'I cannot understand it now, but it is a work that I believe will glorify God, and I think we ought to plan for it. The church must do such things, if she is to be true to her name, or she will seem false to those who are watching her. However, I told the old gentleman if we undertook it we would conduct it differently; we would not take the child unless it was a real case of need,

and then we would want each one to be kept and trained before sending it out.'

"It is not strange that such a man should get worn out. When my father and I reached here on our present visit we found he had had a low fever for two weeks, but was still trying to look after things and meet people, since he could not get away from them. We have sent him up to Shaowu for a rest. Once before when he had been sick and his people found he needed chicken broth, their chickens fairly flocked to him. One poor family sacrificed a much-prized fifteen-year-old hen, 'since a hen with such vitality must be nearly as fine a tonic as tigers' blood.' His helpers are looking after the work finely this time, that he may rest."



DR. GEORGE C. RAYNOLDS, TURKEY

DR. CHAUNCEY GOODRICH, PEKING

Drs. Goodrich and Raynolds are Williams College graduates who have been missionaries of the A. B. C. F. M., Dr. Raynolds since 1869, Dr. Goodrich since 1865. The picture above was taken in Peking, where Dr. Raynolds made a short visit to his college friend as he came out from the Caucasus, last spring

### A Vacation in Mongolia

Two of the 1917 additions to the Shantung Branch of our North China Mission were Rev. and Mrs. Alfred D. Heininger, both from Ohio, and appointed to Tehsien. A letter from Mr. Heininger states that the crowning event in their happy first year in China was a vacation trip of three weeks into Mongolia.

The party included persons who had been many times into Mongolia, and one lady who was with the party which went across Mongolia to escape the Boxers in 1900. The group entered Mongolia by way of Kalgan, the great pass or gateway from which the trains of camels and carts start on their long journey to Russia.

Mr. Heininger says:—

"Leaving Kalgan, we journeyed up a dry river bed for about ten miles, where we came to the foot of Hanor Hill. It is a long climb up this hill, with a wonderful view for miles around from the top of it. When one reaches the top he is just at the edge of the great Mongolian plateau, about 5,000 feet above sea level, and about 2,500

feet above Kalgan. We went along the ancient traderoute over which long trains of camels carrying their loads of tea and other produce still go 600 miles to Urga. This journey is now made in about four days by automobile.

"Mongolia is almost half as large as the whole of the United States. Our destination was Tabol, only about ninety miles from Kalgan, so really we went only a little way into Mongolia.

### It Resembles Dakota

"The Chinese are rapidly moving into this border country and bringing the land under cultivation, thus driving the Mongol herders back. Where the Chinese have settled we saw beautiful crops, chiefly of oats, wheat, buckwheat, mustard, flax, potatoes, peas, beans, and hemp. The country is rolling and very beautiful. It reminded me very much of our own Dakota country, where I spent the summer of 1911; in fact, it seemed more like the homeland than has any other part of the Orient I have seen. We saw many laborers going up into this country to help harvest the grain—an enormous task when one thinks that all the work in harvesting these hundreds of acres of grain is done by hand, pulling the stalks up by the roots or cutting it close to the ground with a small sickle.

"Our first sight of Mongol tents and Mongol life was when we called at the residence of the 'Ssu Shao Yeh,' where we met the queen of one of the Mongol tribes, an elderly woman of fine appearance. Here we saw Mongol life of the best type. At Tabol, we called at Mongol tents and saw the people



A MONGOL BELLE

Sogora's daughter in gala attire. The Mongol women delight in elaborate head-dresses



SOGORA AND HIS WIFE

He is Mr. Larson's head herdsman, a man of some wealth, and is also a Lama priest

in ordinary life. The men do little work except what they can do on horseback. The women milk the cows, make the cheese, make the felt used for covering the tents, and do all the heavy work. Mongols live in circular tents built of wooden frames, covered with heavy felt; in the center of the roof is an opening which serves as chimney. The fuel is argol, gathered on the plains. The Mongols do not till the soil, do not raise any grain or vegetables; the men are herders of sheep, cattle, and horses. It was great to see the large herds of horses as they grazed over the hills or came to the pond to drink, or were rounded up in the corral. It was fine to see the herder, on his pony, dash into the herd with his long pole-lasso outstretched, and then quickly ride out, leading captive the horse he wanted to catch for one of us to ride that day.

#### *No Lack of Clergy*

"Almost all of the Mongols are adherents of the Lama form of Buddhism. In the whole of Mongolia there are probably not more than five places where Protestant missionary work is being carried on among the Mongols. Sixty per cent of the male population are said to be Lama priests; many of them are married and have their own tents and herds, living much as other Mongols. Only five per cent of the Mongols can read, though they have a written language and have some literature. Diseases due to immoral living are said to be exceedingly prevalent. The women are extremely fond of showy ornaments, and wear very elaborate head-dresses of chains made of beads and coins and other metal pieces. One day we were calling in a Mongol tent, when one of the women happened to see the bright red lining of Mrs. Larson's coat. She showed great admiration for the bright color and called other women, who were equally delighted in examining the lining of the coat. The Mongol men wear long gar-

ments, and at times wear great outer robes of beautiful bright colors—orange, crimson, or maroon."



MONGOL TENTS OR "YURTS" AT TABOL

Wooden frame-works, covered with heavy felt. A hole in the center of the roof lets out the smoke from the fires. The doorways have heavy skin or felt curtains

## INDIA

### A Loss in Sholapur

The boarding master of the Sholapur Boys' School has recently died of the prevailing influenza. Rev. L. Henry Gates, of the Marathi Mission, principal of the school, gives a heartfelt tribute to the devotion and ability of this man. He writes:—

"Madhavrao Bhambal's worth was as the worth of ten men, because he was humble, thoughtful, trustworthy, efficient. His mind was keen and judicious; his heart was pure; his life was consecrated. If he had a grudge against any one, no one ever knew it. He always seemed just so courteous and gracious. With him personal considerations never stood in the way of truth or service.

"The man was not well educated; he knew very little English; but in the Lincoln sense he seemed to have been self-educated. He knew men and how to handle them. They all respected him, loved him. Madhavrao, he was always called; not Mr. Bhambal.

"I always knew I had the wisest counselor in him; that he would help me to see the matter in the right perspective. Almost invariably his plan or advice would come out at the end of this preliminary form: 'Please excuse me! What you have said is true enough, but may I speak just a word

or two?" Then to make sure that there had been no misunderstanding on my part or discourtesy on his part, 'Have I made my meaning plain?' When it was all through, one stood convinced that the truth, the whole truth, and nothing but the truth had been stated, with not a trace of ill feeling or antagonism, or even misinterpretation.

#### *Whitewashing a Fault*

"Once when he saw that a younger man, a whitewasher, had got into the bad graces of a gentleman and was being blamed by him unreasonably, Madhavrao spoke up and said: 'Please excuse me; don't blame the young man. I will come myself and do the job for you.' The boy escaped without a reprimand, and the gentleman learned a lesson about quick temper.

"You knew that the boys in the Boarding Department would have the best of care as long as Madhavrao was there. No anxiety was felt when the missionaries were taking their vacation at the hills, because Madhavrao could be trusted to look after everything in the dormitories as well as in the bungalow.

"It was possible to delegate to him responsibility which a missionary often has to carry. Not only did he do the buying of all supplies for the Boarding Department, but he became the purchaser of all supplies for the Vernacular, the Anglo-Vernacular, and the Industrial Schools. He was also the paymaster. He paid all the salaries of the teachers in the above mentioned schools. At the end of the month he would account with receipts and vouchers, properly filled out, for all the money received or expended, and would ask for a certain sum for expenses for the coming month. For this he would receive a check, which he would get cashed at the local bank. His ability to handle money led to his being elected treasurer of our church, which office he discharged with equal fidelity and care.

"It would be hard to tell the many

ways in which his influence was felt. Many a one had been led by him to join the church. Several Hindus he induced to accept Christ as their Saviour. His family life was beautiful! He leaves behind him a fragrant memory and a great influence. 'God's will be done' would be his earnest interpretation of his going."



#### **The Criminal Tribes Settlement Grows**

In a recently received letter from Mrs. Katherine V. Gates, secretary of the mission station at Sholapur, she gives a good idea of the imperative need of helpers in the Criminal Tribes Settlement. She says:—

"The chief thing to tell about the Criminal Tribes work is that it is desperately in need of another missionary. The Settlement grows by leaps and bounds, and Government is already talking of a third Settlement here.

"Only this week, an imposing procession of fifty-five men, handcuffed together and with a guard of twenty armed police, arrived without warning at Mr. Strutton's compound. They are a crowd of whom a near-by native state wished to see the last. When the women and children who are coming across country arrive, it will make an addition of about two hundred to the Settlement.

"When one realizes what it would mean if all these 3,000 or more should organize and make a dash for freedom, or attempt a big robbery which all the police of Sholapur couldn't stop, one begins to appreciate the heavy responsibility Mr. Strutton carries. This last month has brought a series of robberies about here which the police were prone to lay at the door of the Settlement. We protested innocence, and were delighted to be vindicated when, having been roused by robbers in his own house, the Superintendent of Police hastily mounted his cycle and rushed to the Settlement at 2 A.M., reaching there before the robbers

could possibly have returned. He demanded a roll call, and was chagrined to find all the Settlers present. Later, our Settlement people were instrumental in bringing the real culprits to justice, probably on the theory that 'it takes one to catch one.'

### *An Embarrassing Umbrella*

"Another interesting story has to do with a friend who, on her way to visit us, lost her umbrella on the train. When visiting the Settlement, she was taken to see the best-made hut in the place. What was her surprise to see her umbrella hanging up in plain sight! They couldn't well deny it, as her name was on it. Since we could not prove that the man hadn't found it, we contented ourselves with an effort to shame him for giving the Settlement a bad name.

"When the Sahib said, 'What will my friends think if they come here and find their stolen property in our Settlement?' the answer came naively, 'Truly, Sahib, we didn't know she was a friend of yours!'

"However, there are many encouraging things as well as funny ones. They indicate progress in decency and order as well as interest in the gospel, and serve to encourage Government and the mission to expect much from the people. At a conference of teachers from all the Settlements in Mr. Starte's control, he himself planned a prayer meeting for them. He spoke simply to Christian and Hindu masters alike, saying: 'I want good teachers.

But I would rather have an unskilled teacher who loved the pupils than a skilled one who merely tolerated them.' That is the spirit which will win these people!

"An interruption came. I was called out to receive as a gift a four days' old baby whose mother has already more than she can feed, and whose father is unknown. He belongs to a good caste and is a fine little boy. I hadn't the heart to leave him to his fate, and so am sending him to the baby farm. May God bless him, and make him a real missionary some time!"



OUTSIDE THE TEMPLE DOOR

## THE BOOKSHELF

*The Cradle of the War: The Near East and Pan-Germanism.* By H. Charles Woods, F.R.G.S. Boston: Little, Brown & Co. Pp. 360, with maps. Price, \$2.50 net.

No more timely book or volume has come from the press this year. Mr. Woods, its author, is not only himself a military man, and so able to inter-

pret from a military point of view the historic movements of the last four years in the Near East, but he himself personally visited and studied the conditions in the areas discussed but a brief time before the outbreak of hostilities. The book has twelve chapters,

each one of which has an outstanding significance. After discussing the Near East before the Great War, the author takes up the question of Serbia and Montenegro, Turkey, Bulgaria, Roumania, Greece, and Albania, discussing each country with its national and political relations, followed by the recent military movements of such historic importance. This discussion

of the various countries and nationalities is followed by a wider discussion of the military highways, the Dardanelles campaign, the Salonica situation, the Bagdad Railway, and Middle Europe. There is no book known to the writer that shows so fully, and with so high authority, the situation in the Near East as does this one.

J. L. B.

## THE PORTFOLIO

### The Eleventh Commandment

"In the school the great thing," said General Armstrong, "is not to quarrel; to pull together; to refrain from hasty, unwise words and acts; to unselfishly and wisely seek the best good to all; to get rid of workers whose temperaments are unfortunate—whose heads are not level, no matter how much knowledge or culture they may have. *Cantankerousness is worse than heterodoxy.*"

To be a socialized being is one of the highest accomplishments. Too many of us insist on remaining individualists in a social world. A man may properly have his own way without restraint and give free course to his personal whims, provided only that he lives by himself and is hermetically sealed from others; but the moment he

emerges, or one Man Friday sets foot upon his island, his right to do, act, or even think as he pleases becomes limited. Alone in the forest, I can swing my arms just as far as I please; but as a social being, my liberty to swing my arms ends just where your nose begins, or else your liberty to swing your arms will not end where my nose begins.

Cantankerousness is the sin against social harmony, and sensitiveness is often another term for selfishness. You have prided yourself on your virtue. You have not, to your knowledge, broken one of the Ten Commandments. It is no small matter for pride. But have you kept the Eleventh Commandment—*Thou shalt be Get-along-with-able?*

*From the American Missionary Association "Monthly Bulletin for Workers."*

## WORLD BRIEFS

The *New York Herald*, recognizing the interest of its readers all over the land in national matters in Bible lands, is sending William T. Ellis, trained newspaper man and student of Eastern affairs, to investigate social, political, and religious conditions in the Near East.

The *Japan Chronicle* announces that the Kyoto Imperial University has decided to accept a donation of 50,000 yen from Mr. Watanabe So, a Tokyo business man, who has offered this money for the establish-

ment of a chair of Christianity at the university. It is not yet known when the post will be filled.

The most reverend Meletios Metaxakis, Archbishop of Athens and Primate of Greece, recently visited America, being especially desirous of learning as much as possible about Protestant church institutions. He said that the Greek people feel sympathetic towards the Protestant churches, and seemed to believe that co-operative movements were possible; he expressed warm sympathy with Protestant

missions as they exist in the East, especially with relation to educational and charitable work. He felt, however, that such missionary work should be confined to the

Mohammedan element, saying that the people of the Greek Church feel that general missionary propaganda should not apply to them.

## THE CHRONICLE

### BIRTH

September 10, 1918. In Ingtai, Foochow Mission, China, to Rev. and Mrs. Fred F. G. Donaldson, a son, Frederic Frow.

### MARRIAGE

October 27, 1918. In New York, Dr. Walter Fairbank Hume, Lieut., Medical Corps, U. S. A., and son of Rev. Robert A. Hume, D.D., of Ahmednagar, and Florence F. Morse, daughter of Mrs. George W. Morse, of New York.

### DEATHS

September 26, 1918. In Trebizond, Turkey, after a surgical operation, Rev. Lyndon S. Crawford, D.D., member of the Western Turkey Mission since 1879. (See page 11.)

November 18, 1918. In Washington, D. C., Rev. William E. De Riemer, formerly a member of the Board's staff in Ceylon, more recently connected with the library of the Smithsonian Institution, aged 79 years.

December 15, 1918. In Poughkeepsie, N. Y., Sarah Brown, widow of Rev. William B. Capron, aged 90 years, 11 months. Mrs. Capron went with her husband to join the Board's Madura Mission in 1856, arriving there at the time when the Sepoy rebellion was at its height. Mrs. Capron started a boarding school for girls, assisted in evangelistic work, and more and more ministered to the sick. After the death of Mr. Capron, in 1876, she spent ten years in Madura, caring especially for the schools and training Bible-women, so that when she came home, in 1887, because of failing health, she left twelve trained Bible-women and nearly 1,000 pupils. To Mrs. Capron is due, also, the founding of the Madura Mission hospital for women and children. She has been active in all phases of religious work during the many years of her life in America, especially in Bible teaching and on the executive committee of the Woman's Board of Missions.

We have received the bare information of the death of Rev. William Onslow-Carleton and son by the sinking, through a German torpedo, of a Japan steamer on which they were returning to join their family in Africa. Mr. Onslow-Carleton, an Englishman, sent to Africa under the London Missionary Society, was connected with our South Africa Mission for nearly six years. He severed his connection with the American Board to enter upon war work when the English need was great. He had hoped to return to work with the Board as soon as he could get back to the field.

At a notable meeting held in San Francisco, at which there were present representatives of six countries, it was unanimously voted that public request should be made that November 11, or the day on which the peace treaty shall be signed, shall be made an international holiday, marking the beginning of a new world era. At this meeting were present Rev. and Mrs. Edward Fairbank, of India; Rev. and Mrs. Elmer W. Galt and Dr. Susan Tallmon Sargent, of China; Mrs. H. Gulick Clark, of Japan; Rev. and Mrs. John K. Browne and Mrs. Fred F. Goodsell, of Turkey; Samuel Anderson, of Constantinople; Miss Louise Wilson, of Micronesia; also Rev. and Mrs. Ernest E. Morrill, Rev. and Mrs. Joseph L. Moulton, Miss Frances Woods, Mrs. Robert Woods, and Miss Loleta Wood, who are just sailing for India for the first time. The above are all missionaries of the American Board of Commissioners for Foreign Missions, except Samuel Anderson, who is treasurer of Robert College. About sixty were present, including pastors and others of the Bay region. Mr. Fairbank spoke of the present situation in India, especially as affected by the war; and Mr. Galt described the opening of the new day for China. All the missionaries were entertained at luncheon at the Hotel Ramona by the Hospitality Committee of the Woman's Board of the Pacific.

# REPORT OF THE TREASURER

For the Year ending August 31, 1918

## INCREASE IN RECEIPTS

THE receipts have exceeded the record of all previous years, making the inspiring advance in this one year of \$61,290.01. Almost every source of supply showed a gain. The churches held the marked advance of a year ago, and made an additional gain of \$1,405.03. Gifts from individuals gained \$6,800.41, and the gain in legacies was \$10,353.98. A notable gain was made by the Woman's Boards.

The following is a statement of receipts in detail:—

|                                                                              |                |
|------------------------------------------------------------------------------|----------------|
| Gifts from churches                                                          | \$292,003.30   |
| Gifts from individuals                                                       | 86,510.63      |
| Matured Conditional Gifts                                                    | 34,594.36      |
| Income from General Permanent Fund                                           | 25,671.77      |
| Income from D. Willis James Foundation and Higher Educational Work Endowment | 56,970.83      |
| Income from Miscellaneous Funds                                              | 44,760.59      |
| Woman's Boards                                                               | 389,224.84     |
| Sunday Schools and Christian Endeavor Societies                              | 14,214.73      |
| Receipts for Special Objects                                                 | 102,105.10     |
| Legacies                                                                     | 199,861.38     |
| From estate of Solomon H. Chandler, for use as specified in the will         | 25,000.00      |
| From estate of Sarah R. Sage, for use as specified in the will               | 4,606.97       |
| General Income                                                               | 33,481.50      |
| The grand total of receipts for the year was                                 | \$1,309,006.00 |

THE TWENTIETH CENTURY FUND, which was slightly depleted a year ago, was increased \$21,449.04, and is now \$399,722.77. The wisdom has again been emphasized of those who planned this Fund and who by their contributions created it. Its use by prorating the legacy receipts over a period of three years, and thus preventing wide fluctuations, is proving to be of great value in steadying the amounts available each year from legacies. The usual table, showing the continued use made of the Twentieth Century Fund, is as follows:—

|                                                                                                    |              |
|----------------------------------------------------------------------------------------------------|--------------|
| The Twentieth Century Fund, September 1, 1917, was                                                 | \$378,228.73 |
| The income during the year was                                                                     | 16,776.00    |
| Cash receipts from estates (not including what was taken from the Chandler and Sage bequests) were | 204,579.42   |
|                                                                                                    | <hr/>        |
|                                                                                                    | \$599,584.15 |
| One-third used for current expenses                                                                | 199,861.38   |
|                                                                                                    | <hr/>        |
| Balance September 1, 1918                                                                          | \$399,722.77 |

THE CONDITIONAL GIFT FUNDS had an encouraging growth. Fifty-one new Conditional Gifts were received, amounting in all to \$86,102.68. Maturing Conditional Gifts were much less than a year ago. Of the \$44,461 thus released from the Funds \$10,076.64 was not available for current work. The advantages of the Conditional Gift Plan are coming to be appreciated by an ever-widening circle of friends. Many who cannot make contributions outright for the Board's work are experiencing much satisfaction in thus becoming partners in the work and at the same time providing for their own future needs. Others, desiring to provide for some dependent or friend as a life beneficiary, are glad to avail of this Plan. A short time ago a friend gave a wedding present to a young married couple by making them life beneficiaries of a Conditional Gift.

The Finance Committee, as always, gave careful attention to the investment of the Conditional Gift Funds, and the income this past year from the investment of these funds was gratifying. The total amount of the Conditional Gift funds August 31 was \$1,185,558.27.

THE GENERAL PERMANENT FUND received \$426.48 additional from the estate of Alletta D. Pomeroy, Crete, Nebraska.

#### NEW FUNDS

Other funds added during the year were:—

|                                                                                                                                                    |          |
|----------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| THE ANATOLIA HOSPITAL FUND, received from friends in England                                                                                       | \$709.68 |
| THE MABEL CHASE SCHOLARSHIP, from a friend in New York City, for a scholarship in Capron Hall, India                                               | 500.00   |
| THE FENCHOW BIBLE TRAINING SCHOOL ENDOWMENT, from friends                                                                                          | 1,010.00 |
| THE WILLIAM MORLEY MARDEN SCHOLARSHIP, from friends                                                                                                | 500.00   |
| THE HORACE GARDNER TALCOTT FUND, from the estate of Horace Gardner Talcott, Vernon, Conn., the income to be used for the current work of the Board | 5,000.00 |

#### NOTABLE GIFTS

Among the especially noteworthy gifts should be mentioned one of \$5,000 from Mrs. John S. Kennedy, New York City, for the current needs in war time of the International College, Smyrna. A friend gave \$3,000 for a student hostel to be erected at Pasumalai, India, in memory of Rev. J. P. Jones, D.D. Friends gave \$4,000 for a greatly needed school building at Dindigul, India, used in connection with the work of Rev. and Mrs. W. P. Elwood. A friend in Illinois gave \$2,000 for restoring buildings injured or destroyed by the recent flood in North China. Rev. John A. Hawley and brother and sister contributed \$4,000 for the Hawley Memorial Building at Taikuh sien in the North China Mission.

From the Woman's Board, Boston, was received \$15,000 for the completion of the Girls' School Building at Uduvil, Ceylon, and from the same source came \$25,000 for the new Hospital for Women in Madura, India.

A friend, whose name is withheld, who realizes the wonderful results to be obtained from the purely evangelistic work of the Board, is now supporting about one hundred and fifty native pastors engaged in direct evangelistic work, and for this purpose contributed during the year \$19,115.

### COÖPERATING SOCIETIES

Again high commendation is due our Coöperating Societies for the important work sustained by them. The three Woman's Boards, the Canada Congregational Foreign Missionary Society, the Mindanao Medical Missionary Association, the Oberlin-Shansi Memorial Association, the Grinnell-in-China Movement, and the China Medical Board alike merit our heartiest appreciation.

The Woman's Boards close their fiscal years later than the American Board. The amount due August 31 from the Woman's Board of Missions of the Interior was \$28,050.60; the amount due from the Woman's Board of Missions for the Pacific was \$8,906.95; and the amount due from the Canada Congregational Foreign Missionary Society was \$1,766.95. It is to be earnestly hoped that their respective constituencies will make it possible for them to close their yearly accounts with all obligations met.

### CONTRIBUTIONS FROM CHURCHES AND INDIVIDUALS

The churches as a whole have by no means reached the limit of their giving; but we are looking for a noteworthy advance as a result of the "December Drive" in behalf of all the benevolent work of the denomination. Some churches have made a commendable advance in the midst of war conditions. Many churches are coming to realize that through a larger participation in this work come added spiritual power and many blessings to themselves as well as to others.

We cannot pay too high a tribute to those who have made individual gifts to the Board's treasury. One of the most encouraging features of the year is the increase, not only in the total of such gifts, but in the number of individual donors. During July and August about two thousand individuals responded to the Board's needs. These are among our most loyal and devoted friends, and their increasing number is one of our most valued assets.

### DISBURSEMENTS

At the beginning of the year the Prudential Committee felt constrained to increase the appropriations for the general work in the mission fields by the addition of \$20,120. A large measure of faith entered into this decision. If some of our missionaries, practised in years of economy, found it necessary to ask for increased salaries because of the higher cost of living, it was not to be expected that our native pastors and teachers could live upon the wages previously paid to them. No work of the Board brings more or better returns than our native agency. It appeals for more adequate support. It is to be hoped that this act of faith in increasing the appropriations for our native agency will yet be completely justified.

The higher cost of transportation, of supplies of many kinds, and of maintaining our work to some extent in the war zone, where famine conditions prevailed, entered into the increased cost of the work for the year. By far the largest factor in the increase, however, was the unfavorable market for exchange in China and India, which continued throughout the whole year.

Our appropriations are made in the currency of the United States, or the gold dollar. The missionary's salary and what the mission receives for its native agency must be exchanged for local currency before it can be used. In India it must be changed into rupees, and in China and Mexico into Mexican silver dollars. It will be readily seen how our work in China is affected when it is known that two years ago \$100 in United States currency would purchase in China, in Mexican silver, \$200 or \$215, while now the same amount of American gold will purchase only \$130 in silver, and at one time this past year even less than that amount. Previous to 1914 the Mexican silver dollar in Shanghai was relatively stable at forty-seven cents gold, and even at one time it sold as low as forty cents gold. The price of silver in recent months has risen so that the Mexican dollar has cost at times from eighty cents to ninety cents, while the average has been about seventy cents. The purchasing power in China of the Mexican dollar has not increased.

The American Board, with all the larger foreign missionary societies, has protected the missionaries and the missions in China against this decrease in the purchasing power by guaranteeing two Mexican dollars as the equivalent for every dollar appropriated in gold, and has also made increased appropriations to offset in part the loss by exchange in India and Spain. These necessary increases have added at least \$75,000 to what would have been required under former conditions.

The cost of the Missions was \$1,228,327.44. All other expenses amounted to \$116,151.71, making the total expenses of the year \$1,344,479.15. The year began with a surplus of \$4,503.60, and with current receipts from all sources, \$1,309,006, and \$4,145.54 more due from the Coöperating Societies than a year ago, we have \$1,317,655.14 to be deducted from the total expenditures of the year, leaving a deficit of \$26,824.01.

War conditions delayed or made it impossible to obtain the detailed accounts of expenditures from our mission stations in Austria, the Balkans, Asia Minor, the Caucasus, and Micronesia. Of necessity large expenses have been incurred, but the exact amount has not yet been ascertained. A reserve fund has been set aside toward meeting these expenses.

The increase in invested funds, which is shown in this report, is due largely to funds held temporarily, which will be paid to individuals and institutions in Turkey and elsewhere when the war is over.

We look to the future with courage and hope. Greater opportunities are coming than any we have yet known. Greater achievements are to be realized. In the war that Righteousness is waging with Sin there is to be no compromise and no yielding. It calls for more reënforcements of men and women and for increased supplies. No other endeavor than this is more worthy or more rewarding. The final victory is assured.

As these words are written God is answering His promises in full measure on the

battlefields of Europe. His arm is again bared in the sight of the nations. He has proved His righteous justice upon those that work evil. His throne is being established. Can we not claim that same glimpse of victory for this Annual Meeting? The hearts of men accept the obligations of the strong for the weak more than ever before. We shall yet uplift the nations toward God through the American Board in the fields that fall to our labors. "God shall bless us, and that right early."

# RECONSTRUCTION

## *WHAT DOES THE NEW DAY IN THE NEAR EAST MEAN TO THE AMERICAN BOARD?*

The Relief Expedition has started, backed by the millions of dollars now being gathered by the Armenian-Syrian Relief Committee. We all want to help in this effort to save a stricken nation.

### *THE AMERICAN BOARD'S PART*

The Board must send back fifty-six missionaries, furnishing a housekeeping outfit to each family since their goods have been destroyed, in most cases when the missionaries fled the country. Traveling expenses, outfit allowances, and the terrific rise in the prices of all foods and supplies throughout the Near East will add to the Board's budget this year nearly \$100,000 not contemplated in the appropriations.

Our ten hospitals are being reopened, our colleges and the great multitude of village schools must be aided to open their doors for the orphans and the returned refugees. It is a moment of crisis for our greatest mission field.

### *THE SOLUTION*

The problems can be met by your missionaries only as they are backed up by generous giving by every church and individual. Your gift must be more generous this year than ever before, but you will give it with deep satisfaction to meet the most definite challenge and most evident need ever laid on your heart.

All gifts to this fund will be credited on the Apportionment of your church.

*Make check or subscription payable by July 1 to*

FRANK H. WIGGIN, Treasurer

The American Board

14 Beacon Street, Boston



THREE MEMBERS OF THE COMMISSION ON THE RELIEF EXPEDITION TO TURKEY

On board the *Mauretania*, New York, just before sailing for England, January 4

From left to right: Dr. George H. Washburn, Dr. James L. Barton, Dr. William W. Peet

Dr. Barton, Foreign Secretary of the American Board, has been granted leave of absence by the Prudential Committee, in order that he may carry out his duties as chairman of this Commission. Probably no one, so well as Dr. Peet, is fitted to take up the legal, financial, and diplomatic end of the business in Constantinople; while other members of the Commission were chosen with special care for their capability and devotion to the cause.

The Commission was delayed, it is reported, in Paris during the opening

days of the Peace Commission, but expected to cross Europe and go on to Constantinople, perhaps by automobile, so as to get there and study the situation before any of the relief workers arrived.

One or two members of the Commission's party were expert aviators, and it is known that at least one practical aeroplane is included in the equipment shipped to Constantinople; so that it will not be surprising if these latest leaders do some surveying from the clouds.